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**THE
G R E A T E X E M P L A R
OF SANCTITY AND HOLY LIFE
ACCORDING TO THE CHRISTIAN
INSTITUTION**

**DESCRIBED IN THE LIFE AND DEATH OF THE EVER
BLESSED JESUS CHRIST THE SAVIOUR
OF THE WORLD**

**WITH CONSIDERATIONS AND DISCOURSES UPON THE SEVERAL
PARTS OF THE STORY AND PRAYERS FITTED
TO THE SEVERAL MYSTERIES**

I N T H R E E V O L U M E S

VOL. II.

THE
GREAT EXEMPLAR
OF SANCTITY AND HOLY LIFE
DESCRIBED IN THE HISTORY OF
THE LIFE AND DEATH OF THE EVER BLESSED
JESUS CHRIST
THE SAVIOUR OF THE WORLD



BY JEREMY TAYLOR
CHAPLAIN IN ORDINARY TO KING CHARLES THE FIRST AND
LATE LORD BISHOP OF DOWN AND CONNOR



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WILLIAM PICKERING
1849

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THE HISTORY OF THE LIFE AND DEATH OF THE HOLY JESUS.

PART II.

BEGINNING AT THE TIME OF HIS FIRST MIRACLE,
UNTIL THE SECOND YEAR OF HIS PREACHING.

CHRYSOStOM. AD DEMETR.

Το ἀπιστεῖν ταῖς ἐντολαῖς ἐκ τοῦ πρὸς τὴν ἐκπλήρωσιν ἐκλευσθῆναι
τὰν ἐντολῶν γινέται.





TO THE RIGHT HONOURABLE AND EXCELLENT LADY,
THE LADY MARY,
COUNTESS DOWAGER OF NORTHAMPTON.

I AM now to present to your Honour part of that production of which your great love to sanctity was parent, and which was partly designed to satisfy those great appetites to virtue which have made you hugely apprehensive and forward to entertain any instrument whereby you may grow and increase in the service of God, and the communion and charities of holy people. Your Honour best knows in what soil the first design of these papers grew, and but that the excellent personage who was their first root is transplanted for a time, that he may not have his righteous soul vexed with the impurer conversation of ill minded men, I am confident you would have received the fruits of his abode, to more excellent purposes. But because he was pleased to leave the managing of this to me, I hope your Honour will for his sake entertain what that rare person conceived, though I was left to the pains and dangers of bringing forth; and that it may dwell with you for its first relation rather than be rejected for its appendant imperfections, which it contracted not in the fountain, but in the channels of its progress and emanation. Madam, I shall beg of God that your Honour may receive as great increment of piety and ghostly strength in the reading this book, as I receive honour if you shall be pleased to accept and own this as a confession of your great worthiness, and a testimony of the service which ought to be paid to your Honour, by, Madam, your Honour's most humble and most obliged servant,

JER. TAYLOR.



SECTION X.



Of the First Manifestation of JESUS, by the Testimony of John, and a Miracle.

AFTER that the Baptist, by a sign from heaven, was confirmed in spirit and understanding that Jesus was the Messias, he immediately published to the Jews what God had manifested to him. And first to the priests and Levites sent in legation from the Sanhedrim, he professed indefinitely, in answer to their question, that himself was not the Christ, nor Elias, nor that Prophet whom they by a special tradition did expect to be revealed they knew not when. And concerning himself definitely he said nothing, but that he was *the voice of one crying in the wilderness, Make straight the way of the Lord.* He it was who was then amongst them, but not known; a person of great dignity, to whom the Baptist was not worthy to do the office of the lowest ministry: who coming after John was preferred far before him; who was to increase, and the Baptist was to decrease; who did baptize with the Holy Ghost and with fire.

This was the character of his personal *prerogatives*. But as yet no demonstration was made of his *person*, till after the descent of the Holy Ghost upon Jesus; and then, whenever the Baptist saw Jesus, he points him out with his finger, *Behold the Lamb of God that taketh away the sins of the world, this is he.* Then he shows him to Andrew, Simon Peter's brother, with the same designation, and to another disciple with him; *who both followed Jesus, and abode with him all night.* Andrew brings his brother Simon with him; and then Christ changes his name from Simon to Peter, or Cephas, which signifies a *stone*. Then Jesus himself finds out Philip of Bethsaida, and bade him follow him; and Philip finds out Nathanael, and calls him to see. Thus persons bred in a dark cell, upon their first ascent up to the chambers of light, all run staring upon the beauties of the

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sun, and call the partners of their darkness to communicate in their new and stranger revelation.

When Nathanael was come to Jesus, Christ saw his heart, and gave him a testimony to be truly honest, and full of holy simplicity, *a true Israelite without guile*. And Nathanael, being overjoyed that he had found the Messias, believing out of love, and loving by reason of his joy, and no suspicion, took that for a proof and verification of his person, which was very insufficient to confirm a doubt or ratify a probability. But so we believe a story which we love, taking probabilities for demonstrations, and casual accidents for probabilities, and any thing creates vehement presumptions; in which cases our guides are not our knowing faculties, but our affections: and if they be holy, God guides them into the right persuasions, as he does little birds to make rare nests; though they understand not the mystery of operation, nor the design and purpose of the action.

4

But Jesus took his will and forwardness of affections in so good part, that he promised him greater things; and this gave occasion to the first prophecy, which was made by Jesus: for *Jesus said unto him, Because I said, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these*: and then he prophesied that he should *see heaven open, and the angels of God ascending and descending upon the Son of Man*. But, being a doctor of the law, Christ chose him not at all to the college of apostles.

St. Ang. tra.
17. c. 1. in
Joan.

5

* Gaudent.
Brixian. tract.
9.

Hujusmodi fuerunt modesta illa Seratorii convivia quæ descripsit Plutarchus: Δειπνα πολλὴν ἔχοντα αἶμα καὶ κοσμον οὐδὲ ἄραν τι τῶν ἀσχηρῶν οὐτε ἀκουσιν ὑπομνοντος· ἀλλὰ καὶ τοὺς συνόντας εὐτακτοὺς καὶ αὐβριστοὺς παιδείας χρησθῆαι καὶ φιλοφροσύναις ἐπιόντος. Plut. in Seriot.

Much about the same time there happened to be a marriage in Cana of Galilee, in the vicinage of his dwelling, where John the Evangelist is by some supposed to have been the bridegroom (but of this there is no certainty); and thither Jesus being with his mother invited, he went to do civility to the persons espoused, and to do honour to the holy rite of marriage. The persons then married were but of indifferent fortunes, richer in love of neighbours than in the fullness of rich possessions; they had more company than wine. For the master of the feast whom, according to the order and piety of the nation, they chose from the order of priests,* to be president of the feast, by the reverence of his person to restrain all inordination, by his discretion to govern and order the circumstances, by his religious knowledge to direct the solemnities of marriage, and to retain all the persons and actions in the bounds of prudence and

modesty, complained to the bridegroom that the guests wanted wine.

As soon as the holy Virgin Mother had notice of the want, out of charity, that uses to be employed in supplying even the minutes and smallest articles of necessity, as well as the clamorous importunity of extremities and great indigences, complained to her son by an indefinite address; not desiring him to make supply, for she knew not how he should; but either out of an habitual commiseration she complained without hoping for remedy, or else she looked on him who was a fountain of holiness and of plenty, as expecting a derivation from him, either of discourses or miracles. But *Jesus answered her, Woman, what have I to do with thee? Mine hour is not yet come.* By this answer intending no denial to the purpose of his mother's intimation, to whom he always bare a religious and pious reverence, but to signify that he was not yet entered into his period and years of miracles: and when he did, it must be not for respect of kindred or civil relations; but as it is a derivation of power from above, so it must be in pursuit of that service and design which he had received in charge together with his power.

And so his mother understood him, giving express charge to the ministers to do whatsoever he commanded. *Jesus therefore bid them fill the waterpots which stood there* for the use of frequent washings, which the Jews did use in all public meetings, for fear of touching pollutions or contracting legal impurities; which they did with a curiousness next to superstition, washing the very beds and tables used at their feasts. The ministers filled them to the brim, and as they were commanded, drew out and bare unto the governor of the feast; who knew not of it till the miracle grew public, and like light showed itself: for while they wondered at the economy of that feast in keeping the best wine till the last, it grew apparent that he who was the Lord of the creatures, who in their first seeds have an obediential capacity to receive the impresses of what forms he pleases to imprint, could give new natures and produce new qualities in that subject in which he chooses to glorify his Son.

This beginning of miracles did Jesus in Cana of Galilee. For all those miracles which are reported to be done by Christ in his infancy, and interval of his younger years, are

6

7

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PART II.

apocryphal and spurious, *feigned* by trifling understandings (who think to serve God with a well-meant lie), and *promoted* by the credulity of such persons in whose hearts easiness, folly, and credulity are bound up and tied fast with silken thread and easy softnesses of religious affections; not made severe by the rigours of wisdom and experience. *This first miracle manifested his glory, and his disciples believed in him.*

Ad. SECTION X.

Considerations touching the Vocation of five Disciples, and of the first Miracle of JESUS done at Cana in Galilee.

1

AS soon as ever John the Baptist was taught by the descent of the Holy Spirit, that *this* was Jesus, he instantly preaches him to all that came near him. For the Holy Ghost was his commission, and instruction; and now he was a minister evangelical; and taught all those that have the honour to be servants in so sacred employment, that they must not *go*, till they be *sent*, nor speak till they be instructed, nor yet hold their peace when their commission is signed by the consignation of the Spirit in ordinary ministry. For *all power and all wisdom is from above*, and in spiritual ministrations is a direct emanation from the Holy Spirit: that as no man is fit to speak the mysteries of godliness, be his person never so holy, unless he derive wisdom in order to such ministries; so be he never so instructed by the assistance of art or infused knowledge, yet unless he also have derived *power* as well as *skill*, *authority* as well as *knowledge*, from the same Spirit, he is not enabled to minister in public in ordinary ministrations. The Baptist was sent by a prime designation to prepare the way to Jesus, and was instructed by the same Spirit, which had sanctified or consecrated him in his mother's womb to this holy purpose.

2

When the Baptist had showed Jesus to Andrew and another disciple, they immediately follow him with the distances and fears of the first approach, and the infirmities of new converts; but Jesus seeing them following their *first light*, invited them to see the *sun*; for God loves to cherish infants in grace, and having sown the immortal seed in their

hearts, if it takes root downwards, and springs out into the verdure of a leaf, he still waters it with the gentle rain of the Holy Spirit, in graces and new assistances, till it brings forth the fruits of a holy conversation. And God, who knows that infants have need of pleasant and gentle and frequent nutriment, hath given to them this comfort, that himself will take care of their first beginnings, and improve them to the strength of men, and give them the strengths of nature, and the wisdom of spirit, which ennoble men to excellences and perfections. By the preaching of the Baptist they were brought to seek for Christ, and when they did, Christ found them, and brought them home, and made them *stay all night with him*; which was more favour than they looked for. For so God usually dispenses his mercies, that they may run over our thoughts and expectations; and are given in no proportion to us, but according to God's measures, he considering not what *we* are *worthy* of, but what is fit for *him* to *give*; he only requiring of us capacities to receive his favour, and fair reception and entertainment of his graces.

When Andrew had found Jesus, he calls his brother Simon to be partaker of his joys, which (as it happens in accidents of greatest pleasure) cannot be contained within the limits of the possessor's thoughts. But this calling of Peter was not to a beholding, but to a participation of his felicities; for he is strangely covetous, who would enjoy the sun, or the air, or the sea alone; here was treasure for him and all the world; and by lighting his brother Simon's taper he made his own light the greater, and more glorious. And this is the nature of grace, to be diffusive of its own excellences; for here no envy can inhabit: the proper and personal ends of holy persons in the contact and transmissions of grace, are increased by the participation and communion of others. For our prayers are more effectual, our aids increased, our encouragement and examples more prevalent, God more honoured, and the rewards of glory have accidental advantages by the superaddition of every new saint and beatified person; the members of the mystical body, when they have received nutriment from God, and his holy Son, supplying to each other the same which themselves received, and live on, in the communion of saints. Every new star gilds the firmament and increases its first glories; and those, who are instruments of the conversion of others,

3

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shall not only introduce new beauties, but when themselves shine like the stars in glory, they shall have some reflections from the light of others, to whose fixing in the orb of heaven themselves have been instrumental. And this consideration is not only of use in the exaltations of the dignity apostolical and clerical, but for the enkindling even of private charities ; who may do well to promote others' interests of piety, in which themselves also have some concernment.

4

These disciples asked of Christ *where he dwelt ; Jesus answered, Come and see.* It was an answer very expressive of our duty in this instance. It is not enough for us to understand where Christ inhabits, or where he is to be found ; for our understandings may follow him afar off, and we receive no satisfaction, unless it be to curiosity ; but we must go *where he is*, eat of his meat, wash in his lavatory, rest on his beds, and dwell with him ; for the holy Jesus hath no kind influence upon those who stand at distance, save only the affections of a loadstone, apt to draw them nigher, that he may transmit his virtues by union and confederations ; but if they persist in a sullen distance, they shall learn his glories, as Dives understood the peace of Lazarus, of which he was never to participate. Although the *Son of man hath not where to hide his head*, yet he hath many houses where to convey his graces ; He hath nothing to cover his own, but he hath enough to sanctify ours ; and as he dwelt in such houses which the charity of good people then afforded for his entertainment, so now he loves to abide in places which the religion of his servants hath vowed to his honour, and the advantages of evangelical ministrations. Thither we must come to him, or anywhere else, where we may enjoy him ; he is to be found in a church, in his ordinances, in the communion of saints, in every religious duty, in the heart of every holy person ; and if we go to him by the addresses of religion in holy places, by the ministry of holy rites, by charity, by the adherences of faith and hope, and other combining graces, the graces of union and society, or prepare a lodging for him within us, that he may come to us, then shall we see such glories and interior beauties which none know but they that dwell with him. The secrets of spiritual benediction are understood only by them to whom they are conveyed, even by the children of his house. *Come and see.*

St. Andrew was first called, and that by Christ immediately,

Secreta mea
mibi et filiis
domûs meæ.
*Clem. Alex.
Særom.*

5

his brother Simon next, and that by Andrew ; but yet Jesus changed Simon's name, and not the other's ; and by this change designed him to an eminency of office, at least in signification, principally above his brother, or else separately and distinctly from him ; to show that these graces and favours, which do not immediately cooperate to eternity, but are gifts and offices, or impresses of authority, are given to men irregularly, and without any order of predisponent causes, or probabilities on our part, but are issues of absolute predestination ; and as they have efficacy from those reasons which God conceals, so they have some purposes as concealed as their causes ; only if God pleases to make us vessels of fair employment, and of great capacity, we shall bear a greater burden, and are bound to glorify God with special offices ; but as these exterior and ineffective graces are given upon the same goodwill of God, which made this matter to be a human body, when if God had so pleased, it was as capable of being made a fungus or a sponge : so they are given to us with the same intentions as are our souls, that we might glorify God in the distinct capacity of grace, as before of a reasonable nature. And besides that it teaches us to magnify God's free mercy, so it removes every such exalted person from being an object of envy to others, or from pleasing himself in vainer opinions ; for God hath made him of such an employment as freely and voluntarily as he hath made him a man, and he no more cooperated to this grace, than to his own creation, and may as well admire himself for being born in Italy, or from rich parents, or for having two hands, or two feet, as for having received such a designation extraordinary. But these things are never instruments of reputation among severe understandings, and never but in the sottish and unmanly apprehensions of the vulgar. Only this, when God hath imprinted an authority upon a person, although the man hath nothing to please himself withal but God's grace, yet others are to pay the duty which that impression demands ; which duty, because it rapports to God, and touches not the man, but as it passes through him to the fountain of authority and grace, it extinguishes all pretences of opinion and pride.

When Jesus espied Nathanael (who also had been called by the first disciples) coming towards him, he gave him an excellent character, calling him *a true Israelite in whom*

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was no guile, and admitted him amongst the first disciples of the institution; by this character in one of the first of his scholars hallowing simplicity of spirit, and receiving it into his discipline, that it might now become a virtue and duty evangelical. For although it concerns us, as a Christian duty to be prudent, yet the prudence of Christianity is a duty, of spiritual effect, and in instances of religion, with no other purposes than to avoid giving offence to those that are without and to those that are within; that we cause no disreputation to Christianity; that we do nothing that may encourage enemies to the religion; and that those that are within the communion and obedience of the church may not suffer as great inconveniences by the indiscreet conduct of religious actions as by direct temptations to a sin. These are the purposes of private prudence, to which in a greater measure, and upon more variety of rules, the governors of churches are obliged. But that which Christian simplicity prohibits, is the mixing arts and unhandsome means for the purchase of our ends: witty counsels, that are underminings of our neighbour, destroying his just interest to serve our own; stratagems to deceive, indefinite and insignificant answers, unjust and unlawful concealment of our purposes, fallacious promises and false pretences, flattery, and unjust and unreasonable praise, saying one thing and meaning the contrary, pretending religion to secular designs, breaking faith, taking false oaths, and such other instruments of human purposes, framed by the devil, and sent into the world to be perfected by man. Christian simplicity speaks nothing but its thoughts; and when it concerns prudence, that a thought or purpose should be concealed, it concerns simplicity that silence be its cover, and not a false vizard; it rather suffers inconvenience than a lie; it destroys no man's right, though it be inconsistent with my advantages; it reproves freely, palliates no man's wickedness, it intends what it ought, and does what is bidden, and uses courses regular and just; sneaks not in corners, and walks always in the eye of God, and the face of the world.

7

Jesus told Nathanael, that he knew him, when he saw him under the figtree; and Nathanael took that to be probation sufficient that he was the Messiah, and believed rightly upon an insufficient motive; which because Jesus did accept, it gives testimony to us that however faith be pro-

duced, by means regular or by arguments incompetent, whether it be proved or not proved, whether by chance or deliberation, whether wisely or by occasion, so that faith be produced by the instrument, and love by faith, God's work is done, and so is ours. For if St. Paul rejoiced that Christ *was preached*, though *by the envy* of peevish persons: certainly God will not reject an excellent product, because it came from a weak and sickly parent: and he that brings good out of evil, and rejoices in that good, having first triumphed upon the evil, will certainly take delight in the faith of the most ignorant persons, which his own grace hath produced out of innocent though insufficient beginnings. It was folly in Naaman to refuse to be cured, because he was to recover only by washing in Jordan. The more incompetent the means is, the greater is the glory of God, who hath produced waters from a rock, and fire from the collision of a sponge and wool; and it is certain, the end, unless it be in products merely natural, does not take its estimate and degrees from the external means. Grace does miracles; and the productions of the Spirit, in respect of its instruments, are equivocal, extraordinary, and supernatural; and ignorant persons believe as strongly, though they know not why, and love God as heartily, as greater spirits and more excellent understandings: and when God pleases, or if he sees it expedient, he will do to others, as to Nathanael, give them greater arguments, and better instruments for the confirmation and heightening of their faith, than they had for the first production.

When Jesus had chosen these few disciples to be witnesses of succeeding accidents, every one of which was to be a probation of his mission and divinity, he entered into the theatre of the world at a marriage feast; which he now first hallowed to a sacramental signification, and made to become mysterious. He now began to choose his spouse out from the communities of the world, and did mean to endear her by unions ineffable and glorious, and consign the sacrament by his blood; which he first gave in a secret representment, and afterwards in letter and apparent effusion. And although the holy Jesus did in his own person consecrate coelibate, and abstinence and chastity in his mother's: yet by his presence he also hallowed marriage, and made it honourable, not only in civil account and the rites of he-

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raldry, but in a spiritual sense; he having new sublimed it by making it a sacramental representment of the union of Christ and his spouse the Church. And all married persons should do well to remember what the conjugal society does represent, and not break the matrimonial bond, which is a mysterious ligament of Christ and his church; for whoever dissolves the sacredness of the mystery, and unhallows the vow by violence and impurity, he dissolves his relation to Christ. To break faith with a wife or husband is a divorce from Jesus; and that is a separation from all possibilities of felicity. In the time of the Mosaical statutes, to violate marriage was to do injustice and dishonour, and a breach to the sanctions of nature, or the first constitutions; but *two bands* more are added in the Gospel, to make marriage more sacred: for now our *bodies* are made *temples* of the Holy Ghost, and the *rite* of marriage is made *significant* and *sacramental*; and every act of adultery is profanation and irreligion; it desecrates a temple, and deflowers a mystery.

9

The married pair were *holy* but *poor*; and they wanted wine. And the blessed Virgin Mother, pitying the affront of the young man, complained to Jesus of the want; and Jesus gave her an answer which promised no satisfaction to her purposes. For now that Jesus had lived thirty years, and done in person nothing answerable to his glorious birth, and miraculous accidents of his person, she longed till the time came, in which he was to manifest himself by actions as miraculous as the star of his birth. She knew by the rejecting of his trade, and his going abroad, and probably by his own discourse to her, that the time was near; and the forwardness of her love and holy desires possibly might go some minutes before his own precise limit. However, Jesus answered to this purpose, to shew, that the work he was to do was done, not to satisfy her importunity, which is not occasion enough for a miracle, but to prosecute the great work of divine designation. For in works spiritual and religious, all exterior relation ceases; the world's order, and the manner of our nature, and the infirmities of our person have produced societies, and they have been the parents of relation; and God hath tied them fast by the knots of duty, and made the duty the occasion and opportunities of reward; but in actions spiritual, in which we relate to God, our relations are founded upon the spirit, and therefore we must

do our duties upon considerations separate and spiritual; but never suffer temporal relations to impede our religious duties. Christian charity is a higher thing than to be confined within the terms of dependance and correlation; and those endearments which leagues or nature or society have made pass into spiritual, and like stars in the presence of the sun, appear not when the heights of the spirit are in place. Where duty hath prepared special instances, there we must for religion's sake promote them; but even to our parents or our children, the charities of religion ought to be greater than the affections of society: and though we are bound in all offices exterior to prefer our relatives before others, because that is made a duty; yet to purposes spiritual, all persons eminently holy put on the efficacy of the same relations, and pass a duty upon us of religious affections.

At the command of Jesus the water-pots were filled with water, and the water was by his divine power turned into wine; where the different economy of God and the world is highly observable. *Every man sets forth good wine at first, and then the worse*; but God not only turns the water into wine, but into such wine, that the last draught is most pleasant. The world presents us with fair language, promising hopes, convenient fortunes, pompous honours, and these are the outsides of the bole; but when it is swallowed, these dissolve in the instant, and there remains bitterness, and the malignity of coloquintida. Every sin smiles in the first address, and carries light in the face, and honey in the lip; but *when we have well drunk, then comes that which is worse*, a whip with six strings, fears and terrors of conscience, and shame and displeasure, and a caitiff disposition, and diffidence in the day of death. But when *after the manner of the purifying of the Christians* we fill our *water-pots with water*, watering our couch with our tears, and moistening our cheeks with the perpetual distillations of repentance, then Christ turns our water into wine; *first penitents, and then communicants*; first waters of sorrow, and then the wine of the chalice; first the justifications of correction, and then the sanctifications of the sacrament, and the effects of the divine power: joy, and peace, and serenity, hopes full of confidence, and confidence without shame, and boldness without presumption; for Jesus keeps the *best wine* till the

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last, not only because of the direct reservations of the highest joys till the nearer approaches of glory, but also because our relishes are higher after a long fruition, than at the first essays; such being the nature of grace, that it increases in relish as it does in fruition, every part of grace being *new duty* and *new reward*.

THE PRAYER.

O *ETERNAL* and ever blessed Jesu, who didst choose disciples, to be witnesses of thy life and miracles, so adopting man into a participation of thy great employment of bringing us to Heaven by the means of a holy doctrine, be pleased to give me thy grace, that I may love and revere their persons, whom thou hast set over me, and follow their faith, and imitate their lives, whiles they imitate thee; and that I also in my capacity and proportion may do some of the meaner offices of spiritual building, by prayers, and by holy discourses, and fraternal correction, and friendly exhortations, doing advantages to such souls with whom I shall converse. And since thou wert pleased to enter upon the stage of the world with the commencement of mercy, and a miracle, be pleased to visit my soul with thy miraculous grace, turn my water into wine, my natural desires into supernatural perfections; and let my sorrows be turned into joys, my sins into virtuous habits, the weaknesses of humanity into communications of the Divine nature; that since thou keepest the best unto the last, I may by thy assistance grow from grace to grace, till thy gifts be turned to reward, and thy graces to participation of thy glory, O eternal and ever blessed Jesu. Amen.

DISCOURSE VII.

Of Faith.

1

NATHANAEL'S faith was produced by an argument not demonstrative, not certainly concluding: Christ knew him, when he saw him first, and he believed him to be the Messias. His faith was excellent, whatever the argument was. And if I believe a God, because the sun is a glorious body, or because of the variety of plants, or the fabric and rare contexture of a man's eye, I may as fully assent to the conclusion, as if my belief dwelt upon the de-

monstrations made by the prince of philosophers, in the 8th of his *Physics*, and 12th of his *Metaphysics*. This I premise as an inlet into the consideration concerning the faith of ignorant persons. For if we consider upon what easy terms most of us now are Christians, we may possibly suspect that either faith hath but little excellence in it, or we but little faith, or that we are mistaken generally in its definition. For we are born of Christian parents; made Christians at ten days old; interrogated concerning the articles of our faith by way of anticipation, even then when we understand not the difference between the sun and a tallow candle: from thence we are taught to say our catechism, as we are taught to speak, when we have no reason to judge, no discourse to discern, no arguments to contest against a proposition, in case we be catechized into false doctrine. All that is put to us we believe infinitely, and without choice, as children use not to choose their language. And as our children are made Christians, just so are thousand others made Mahometans, with the same necessity, the same facility. So that thus far there is little thanks due to us for believing the Christian creed: it was indifferent to us at first, and at last our education had so possest us, and our interest, and our no temptation to the contrary, that as we were disposed into this condition by Providence, so were main in it without praise or excellency. For as our beginnings are inevitable, so our progress is imperfect and insufficient; and what we begun by education we retain only by custom. And if we be instructed in some slighter arguments to maintain the sect or faction of our country religion, as it disturbs the unity of Christendom; yet if we examine and consider the account upon what slight arguments we have taken up Christianity itself (as that it is the religion of our country, or that our fathers before us were of the same faith, or because the priest bids them, and he is a good man, or for something else, but we know not what), we must needs conclude it the good providence of God, not our choice, that made us Christians.

But if the question be, whether such a faith be in itself good and acceptable, that relies upon insufficient and unconvincing grounds, I suppose this case of Nathanael will determine us: and when we consider, that faith is an infused grace, if God pleases to behold his own glory in our

2.

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weakness of understanding, it is but the same thing he does in the instances of his other graces. For as God enkindles *charity* upon variety of means and instruments, by a thought, by a chance, by a text of Scripture, by a natural tenderness, by the sight of a dying or tormented beast : so also he may produce *faith* by arguments of a differing quality, and by issues of his providence he may engage us in such conditions, in which as our understanding is not great enough to choose the best, so neither is it furnished with powers to reject any proposition ; and to believe well is an effect of a singular predestination, and is a gift in order to a grace, as that grace is in order to salvation. But the insufficiency of an argument, or disability to prove our religion, is so far from disabling the goodness of an ignorant man's faith, that as it may be as strong as the faith of the greatest scholar, so it hath full as much excellency, not of nature, but in order to divine acceptance. For as he, who believes upon the only stock of education, made no election of his faith ; so he, who believes what is demonstrably proved, is forced by the demonstration of his choice. Neither of them did choose, and both of them may equally love the article.

3

So that since a small argument in a weak understanding does the same work that a strong argument in a more sober and learned, that is, it convinces and makes faith, and yet neither of them is matter of choice ; if the thing believed be good, and matter of duty or necessity, the faith is not rejected by God upon the weakness of the first, nor accepted upon the strength of the latter principles. When we are once in, it will not be inquired by what entrance we passed thither ; whether God leads us or drives us in ; whether we come by discourse or by inspiration, by the guide of an angel, or the conduct of Moses ; whether we be born or made Christians, it is indifferent, so we be there, where we should be : for this is but the gate of duty, and the entrance to felicity. For thus far faith is but an act of the understanding, which is a natural faculty, serving indeed as an instrument to godliness, but of itself no part of it ; and is just like fire producing its act inevitably, and burning as long as it can, without power to interrupt or suspend its action ; and therefore we cannot be more pleasing to God for understanding rightly, than the fire is for burning clearly : which puts us evidently upon this consideration, that Chris-

tian faith, that glorious duty, which gives to Christians a great degree of approximation to God by Jesus Christ, must have a great proportion of that ingredient which makes actions good or bad, that is, of choice and election.

For the faith of a Christian hath more in it of the will than of the understanding. Faith is that great mark of distinction which separates and gives formality to the covenant of the gospel, which is *a law of faith*. The faith of a Christian is his religion; that is, it is that whole conformity to the institution or discipline of Jesus Christ which distinguishes him from the believers of false religions. And to be one of *the faithful* signifies the same with being a *disciple*, and that contains obedience as well as believing. For to the same sense are all those appellatives in Scripture (*the faithful, brethren, believers, the saints, disciples*) all, representing the duty of a Christian. A *believer*, and a *saint*, or a holy person, is the same thing. *Brethren* signifies charity, and *believers* faith in the intellectual sense: *the faithful and disciples* signify both; for besides the consent to the proposition, the first of them is also used for perseverance and sanctity, and the greatest of charity mixed with a confident faith up to the height of martyrdom. *Be faithful unto the death* (said the Holy Spirit) *and I will give thee the crown of life*. And when the apostles by way of abbreviation express all the body of Christian religion, they call it *faith working by love*, which also St. Paul in a parallel place calls a *new creature*. It is *a keeping of the commandments of God*; that is the faith of a Christian, into whose definition charity is ingredient; whose sense is the same with keeping of God's commandments; so that if we define faith, we must first distinguish it. The faith of a natural person, or the faith of devils, is a mere believing a certain number of propositions, upon conviction of the understanding. But the faith of a Christian, the faith that justifies and saves him, is *faith working by charity*, or *faith keeping the commandments of God*. They are distinct faiths, in order to different ends, and therefore of different constitution: and the instrument of distinction is charity or obedience.

And this great truth is clear in the perpetual testimony of holy Scripture: for Abraham is called *the father of the faithful*, and yet our blessed Saviour told the Jews, that if they had been *the sons of Abraham*, they would have done the

4

Gal. v. 6. vi.
15.

1 Cor. vii. 19.

Gal. v. 6.

5

John viii. 39.

PART II.

Rom. iv. 12.

Θαυματοποιή
ἐκκατάστασις.

Τὸ ἀγαθὸν μὲν
εἶναι ἡμῶς ἡ
κακοῦς, ὁ Θεὸς
ἐκ ἐν τῇ γυναικί
ἐδύκε γυναικὸς
ἐκείνης, ἀλλὰ ἐν τῇ
αἰρέσει τῶν αἰρε-
μένων. Just.
M. Resp. ad
orthod. οὐκ ἐν
καρδὸς ὅτι
πιστῶς, τῆς πο-
λιτικῆς διαφθα-
ρμένης. Chrys.
l. 4. de Sacerd.

works of Abraham; and therefore good works are by the apostle called, *the footsteps of the faith of our father Abraham*. For faith in every of its stages, at its first beginning, at its increment, at its greatest perfection, is a duty made up of the concurrence of the will and the understanding, when it pretends to the divine acceptance: Faith and repentance begin the Christian course. *Repent and believe the Gospel* was the sum of the apostles' sermons, and all the way after it is, *faith working by love*. Repentance puts the first spirit and life into faith, and charity preserves it, and gives it nourishment, and increase; itself also growing by a mutual supply of spirits and nutriment from faith. Whoever does heartily believe a resurrection and life eternal upon certain conditions, will certainly endeavour to acquire the promises by the purchase of obedience and observation of the conditions. For it is not in the nature or power of man, directly to despise and reject so infinite a good: so that faith supplies charity with argument and maintenance, and charity supplies faith with life and motion: faith makes charity reasonable; and charity makes faith living and effectual. And therefore the old Greeks called faith and charity, *a miraculous chariot* or yoke, they bear the burthen of the Lord with an equal confederation; these are like Hippocrates' twins, they live and die together. Indeed faith is the first born of the twins, but they must come both at a birth, or else they die, being strangled at the gates of the womb. But if charity, like Jacob, lays hold upon his elder brother's heel, it makes a timely and a prosperous birth, and gives certain title to the eternal promises. For let us give the right of primogeniture to faith, yet *the blessing*, yea and *the inheritance* too, will at last fall to charity. Not that faith is disinherited, but that charity only enters into the possession. The nature of faith passes into the excellency of charity, before they can be rewarded, and that both may have their estimate, that which justifies and saves us keeps the name of *faith*, but doth not do the deed till it hath the nature of *charity*: for to think well, or to have a good opinion, or an excellent or a fortunate understanding entitles us not to the love of God, and the consequent inheritance, but to choose the ways of the Spirit and to relinquish the paths of darkness, this is the way of the kingdom, and the purpose of the Gospel, and the proper work of faith.

And if we consider upon what stock faith itself is instru-

mental and operative of salvation, we shall find it is itself acceptable, because it is a duty, and commanded, and therefore it is an act of obedience, a work of the Gospel, a submitting the understanding, a denying the affections, a laying aside all interest, and a bringing our thoughts under the obedience of Christ. This the apostle calls the *obedience of faith*; and it is of the same condition and constitution with other graces, all which equally relate to Christ, and are as firm instruments of union, and are washed by the blood of Christ, and are sanctified by his death, and apprehend him in their capacity and degrees, some higher, and some not so high: but hope and charity apprehend Christ in a measure and proportion greater than faith, when it distinguishes from them; so that if faith does the work of justification, as it is a mere relation to Christ, then so also does hope and charity; or if these are duties and good works, so also is faith, and they all being alike commanded in order to the same end, and encouraged by the same reward, are also accepted upon the same stock which is, that they are acts of obedience and relation too; they obey Christ, and lay hold upon Christ's merits, and are but several instances of the great duty of a Christian, but the *actions of several faculties* of the new creature. But because faith is the beginning grace, and hath influence and causality in the production of the other, therefore all the other as they are united in duty are also united in their title and appellative; they are all called by the name of faith, because they are parts of faith, as faith is taken in the larger sense; and when it is taken in the strictest and distinguishing sense, they are effects and proper products by way of natural emanation.

That a good life is the genuine and true born issue of faith no man questions, that knows himself the disciple of the holy Jesus; but that obedience is the same thing with faith, and that all Christian graces are parts of its bulk and constitution, is also the doctrine of the Holy Ghost; and the grammar of Scripture, making faith and obedience to be terms coincident and expressive of each other. For faith is not a single star, but a constellation, a chain of graces; called by St. Paul, *the power of God unto salvation to every believer*; that is, faith is all that great instrument by which God intends to bring us to heaven; and he gives this reason, *in the Gospel the righteousness of God is revealed from faith*

Rom. xvi. 26.

7

Rom. i. 16, 17.

PART II.

Ex fide an-
nuntiantium
Evangelium
in fidem obe-
dientium
Evangelio.
S. Aug.

to faith; for it is written, *The just shall live by faith.* Which discourse makes faith to be a course of sanctity and holy habits, a continuation of a Christian's duty, such a duty as not only gives the first breach, but by which a man lives *the life of grace.* *The just shall live by faith;* that is, such a faith as grows *from step to step till the whole righteousness of God be fulfilled in it.* From faith to faith (saith the apostle) which St. Austin expounds, from faith believing, to faith obeying, from imperfect faith, to faith made perfect by the animation of charity, that he *who is justified may be justified still;* for as there are several degrees and parts of justification, so there are several degrees of faith answerable to it, that in all senses it may be true, that by faith we are justified, and by faith we live, and by faith we are saved; for if we proceed *from faith to faith,* from believing to obeying, from faith in the understanding to faith in the will, from faith barely assenting to the revelations of God, to faith obeying the commandments of God, from the body of faith to the soul of faith, that is, to faith formed and made alive by charity; then we shall proceed from justification to justification, that is, from remission of sins to become the sons of God, and at last to an actual possession of those glories, to which we were here consigned by the fruits of the Holy Ghost.

8

Heb. xii. 2.

And in this sense the holy Jesus is called by the apostle, *The Author and Finisher of our faith;* he is the principle, and he is the promoter, he begins our faith in revelations, and perfects it in commandments; he leads us by the assent of our understanding, and finishes the work of his grace by a holy life; which St. Paul there expresses by its several constituent parts, as *laying aside every weight, and the sin that so easily besets us; and running with patience the race that is set before us, resisting unto blood, striving against sin;* for in these things Jesus is therefore made our example, because he is *the author and finisher of our faith;* without these faith is imperfect. But the thing is something plainer yet; for St. James says that faith lives not but by charity; and the life or essence of a thing is certainly the better part of its constitution, as the soul is to a man. And if we mark the manner of his probation it will come home to the main point. For he proves that *Abraham's faith was therefore imputed to him for righteousness, because he was justified by*

Ibid. ver. 1.

Jas. ii. 21, 22.

PART II.

works. Was not Abraham our father justified by works, when he offered up his son? And the Scripture was fulfilled saying Abraham believed God, and it was imputed to him for righteousness. For faith wrought with his works, and made his faith perfect. It was a dead and an imperfect faith, unless obedience gave it being, and all its integral or essential parts. So that faith and charity, in the sense of a Christian, are but one duty, as the understanding and the will are but one reasonable soul, only they produce several actions in order to one another, which are but divers operations and the same spirit.

Thus St. Paul describing the faith of the Thessalonians, calls it that *whereby they turned from idols, and whereby they served the living God; and the faith of the patriarchs believed the world's creation, received the promises, did miracles, wrought righteousness, and did and suffered so many things as make up the integrity of a holy life. And therefore disobedience and unrighteousness is called want of faith, and heresy, which is opposed to faith, is a work of the flesh, because faith itself is a work of righteousness; and that I may enumerate no more particulars, the thing is so known that the word * *πεισθη*, which in propriety of language signifies mis-persuasion or infidelity, is rendered *disobedience*; and the *not providing for our families* is an act of *infidelity*, by the same reason and analogy that obedience or charity and a holy life are the duties of a Christian, of a justifying faith; and although, in the natural or philosophical sense, faith and charity are distinct habits, yet in the sense of a Christian and the signification of duty they are the same; for we cannot believe aright, as believing is in the commandment, unless we live aright, for our faith is put upon the account just as it is made precious by charity; according to that rare saying of St. Bartholomew, recorded by the supposed St. Denis, *Charity is the greatest and the least Theology*; all our faith, that is, all our religion, is completed in the duties of universal charity; as our charity or our manner of living is, so is our faith. If our life be unholy, it may be the faith of devils, but not the faith of Christians. For this is the difference.*

The faith of the devils hath more of the *understanding* in it, the faith of Christians more of the *will*: the devils in their faith have better discourse, the Christians better affections:

Ibid. ver. 23.

9

1 Thess. i. 8,
9, 10.
Heb. xi. *per totum*.
1 Thess. iii. 2.

Col. iii. 6. 1

Gal. v. 20.

* Eph. ii. 2.
v. 6.

1 Tim. v. 8.

ἡ ἀγαπή θεολο-
για πολλή καὶ
ἐλαχίστη,
cap. 1. de
Myst. Theolog.

10

PART II.

they in their faith have better arguments, we more charity. So that charity, or a good life, is so necessary an ingredient into the definition of a Christian's faith, that we have nothing else to distinguish it from the faith of devils: and we need no trial of our faith, but the examination of our lives. *If you keep the commandments of God, then you have the faith of Jesus* (they are immediate in St. John's expression), but if you be *importune and ungodly*, you are, in St. Paul's list, amongst them that *have no faith*. Every vice that rules amongst us, and sullies the fair beauty of our souls, is a conviction of infidelity.

Apoc. xiv. 12.

2 Thess. iii. 2.

11

For it was the faith of Moses, that made him despise the riches of Egypt, the faith of Joshua, that made him valiant; the faith of Joseph, that made him chaste: Abraham's faith made him obedient; St. Mary Magdalene's faith made her penitent; and the faith of St. Paul made him travel so far, and suffer so much, till he became a prodigy both of zeal and patience. Faith is a catholicon, and cures all the distemperatures of the soul, *it overcomes the world* (saith St. John), *it works righteousness* (saith St. Paul), *it purifies the heart* (saith St. Peter), it works miracles (saith our blessed Saviour), miracles in *grace always*, as it did miracles in *nature at its first publication*; and whatsoever is good, if it be a grace, it is an act of faith, if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soul: so are all the actions of the new man the effects of faith. For faith is the life of Christianity, and a good life is the life of faith.

Act. xv. 9.

12

Luke xviii. 8.

Upon the grounds of this discourse we may understand the sense of that question of our blessed Saviour, *When the Son of man comes shall he find faith on the earth?* Truly just so much as he finds charity and holy living, and no more. For then only, we can be confident that *faith is not failed from among the children of men*, when we feel the hearts of the primitive charity return, and the calentures of the first old devotion are renewed, when it shall be accounted honourable to be a servant of Christ, and a shame to commit a sin; then, and then only, our churches shall be assemblies of the faithful, and the kingdoms of the world Christian countries. But so long as it is notorious, that we have made Christian religion another thing than what the holy Jesus designed it to be; when it does not make us live good lives,

but itself is made a pretence to all manner of impiety, a stratagem to serve ends, the ends of covetousness, of ambition, and revenge ; when the Christian charity ends in killing one another for conscience sake, so that faith is made to cut the throat of charity, and our faith kills more than our charity preserves ; when the humility of a Christian hath indeed a name amongst us, but it is like a mute person, talkèd of only ; while ambition and rebellion, pride and scorn, self-seeking, and proud understandings transact most of the great affairs of Christendom ; when the custody of our senses is to no other purposes, but that no opportunity of pleasing them pass away ; when our oaths are like the fringes of our discourses, going round about them, as if they were ornaments and trimmings ; when our blasphemies, profanation, sacrilege and irreligion are become scandalous to the very Turks and Jews ; while our lusts are always habitual, sometimes unnatural ; will any wise man think that we believe those doctrines of humility and obedience, of chastity and charity, of temperance and justice, which the Saviour of the world made sacred by his sermon and example ; or indeed any thing he either said or did, promised or threatened ? For is it possible, a man with his wits about him and believing that he should certainly be damned (that is, be eternally tormented in body and soul, with torments greater than can be in this world) if he be a swearer, or liar, or drunkard, or cheats his neighbour, that this man should dare to do these things ; to which the temptations are so small, in which the delight is so inconsiderable, and the satisfaction so none at all ?

We see by the experience of the whole world, that the belief of an honest man in a matter of temporal advantage makes us do actions of such danger and difficulty, that half so much industry and sufferance would ascertain us into a possession of all the promises evangelical. Now let any man be asked, whether he had rather be *rich*, or be *saved*, he will tell you without all doubt, heaven is the better option, by infinite degrees: for it cannot be, that riches, or revenge, or lust should be directly preferred, that is, be thought more eligible than the glories of immortality. That therefore men neglect so great salvation, and so greedily run after the satisfaction of their baser appetites, can be attributed to nothing but want of faith; they do not *heartily believe*, that

Τὸ ἀπῆλθοντα;
ἐντολαὶς ἐκ τοῦ
πρὸς τὴν ἐκπλη-
ρωσιν ἐκλελυ-
σθαι τῶν ἐντο-
λῶν γίνεται.
*St. Chrys. ad
Demei.*

PART II.

heaven is worth so much; there is upon them a stupidity of spirit, and their faith is dull, and its actions suspended most commonly, and often interrupted, and it never enters into the will: so that the propositions are considered nakedly and precisely in themselves, but not as referring to us or our interests, there is nothing of faith in it, but so much as is the first and direct act of understanding, there is no consideration nor reflection upon the act or upon the person, or upon the subject: so that even as it is seated in the understanding, our faith is commonly lame, mutilous, and imperfect, and therefore much more is it culpable, because it is destitute of all cooperation of the rational appetite.

14

But let us consider the power and efficacy of worldly belief. If a man believes that there is gold to be had in Peru for fetching, or pearls and rich jewels in India for the exchange of trifles, he instantly, if he be in capacity, leaves the wife of his bosom, and the pretty delights of his children, and his own security, and ventures into the dangers of waters, and unknown seas, and freezings and calentures, thirst and hunger, pirates and shipwrecks, and hath within him a principle strong enough to answer all objections, because he believes that riches are desirable, and by such means likely to be had. Our blessed Saviour comparing the gospel to a merchant man, that found a pearl of great price, and sold all to buy it, hath brought this instance home to the present discourse. For if we did as verily believe that in heaven those great felicities, which transcend all our apprehensions, are certainly to be obtained by leaving our vices and lower desires, what can hinder us, but we should at least do as much for obtaining those great felicities as for the lesser, if the belief were equal; for if any man thinks he may have them without holiness, and justice, and charity, then he wants faith, for he believes not that saying of St. Paul, *follow peace with all men, and holiness, without which no man shall ever see God*. If a man believes learning to be the only or chiefest ornament and beauty of souls, that which will ennoble him to a fair employment in his own time, and an honourable memory to succeeding ages, this, if he believes heartily, it hath power to make him endure catarrhs, gout, hypochondriacal passions, to read till his eyes almost fix in their orbs, to despise the pleasures of idleness or tedious sports, and to undervalue whatsoever does not

Heb. xii. 14.

cooperate to the end of his faith, the desire of learning. Why is the Italian so abstemious in his drinkings, or the Helvetian so valiant in his fight, or so true to the prince that employs him, but that they believe it to be noble *so* to be? If they believed the same, and had the same honourable thoughts of other virtues, they also would be as national as these. For faith will do its proper work: and when the understanding is peremptorily and fully determined upon the persuasion of a proposition, if the will should then dissent and choose the contrary, it were unnatural and monstrous, and possibly no man ever does so; for that men do things without reason, and against their conscience, is because they have put out their light, and discourse their wills into the election of a sensible good, and want faith to believe truly all circumstances which are necessary, by way of predisposition, for choice of the intellectual.

But when men's faith is confident, their resolution and actions are in proportion; for thus the faith of Mahometans makes them to abstain from wine for ever: and therefore if we had the Christian faith, we should much rather abstain from drunkenness for ever; it being an express rule apostolical, *Be not drunk with wine, wherein is excess.* The faith of the Circumcellians made them to run greedily to violent and horrid deaths as willingly as to a crown: for they thought it was the king's highway to martyrdom. And there was never any man zealous for his religion, and of an imperious bold faith, but he was also willing to die for it; and therefore also by as much reason to live in it, and to be a strict observer of its prescriptions. And the stories of the strict sanctity, and prodigious sufferings and severe disciplines, and expensive religion, and compliant and laborious charity of the primitive Christians, is abundant argument to convince us that the faith of Christians is infinitely more fruitful, and productive of its univocal and proper issues, than the faith of heretics, or the false religions of misbelievers, or the persuasions of secular persons, or the spirit of Antichrist; and therefore when we see men serving their prince with such difficult and ambitious services, because they believe him able to reward them, though of his will they are not so certain; and yet so supinely negligent and incurious of their services to God, of whose power and will to reward us infinitely there is certainty absolute

15

Ephes. v. 18.

PART II.

16

Clare cognos-
ceres non
adeo esse faci-
le Deo soll, re
aliâ non as-
sumptâ, cre-
dere, propter
eam quæ in
nobis est cum
mortali com-
page cognat-
ionem. Ab
his autem
purgari omni-
bus....uni
autem Deo
confidere,
magni et cæ-
lestis animi
est opus, et
ejus qui nullis
amplius capi-
atur earum
quas videmus
rerum illece-
bris. *Phil.
Judeus. libr.
Quis rerum
Div. hæres.*

* Εὐνοῖα γὰρ
πῶς ταῦτο τῇ
τυραννίδι νοση-
μαί, τοῖς φίλοις
μὴ πεποιθεναι.
*Æschyl. Pro-
meth.*

and irrespective, is certain probation that we believe it not : for if we believe there is such a thing as heaven, and that every single man's portion of heaven is far better than all the wealth of the world, it is morally impossible we should prefer so little before so great a profit.

I instance but once more. The faith of Abraham was instanced in the matter of confidence, or trust in the Divine promises : and, he being the father of the faithful, we must imitate his faith by a clear dereliction of ourselves and our own interests, and an entire confident relying upon the Divine goodness in all cases of our needs or danger. Now, this also is a trial of the verity of our faith, the excellency of our condition, and what title we have to the glorious names of *Christian*, and *faithful*, and *believers*. If our fathers, when we were in pupillage and minority, or a true and an able friend, when we were in need, had made promises to supply our necessities, our confidence was so great, that our care determined. It were also well, that we were as confident of God, and as secure of the event, when we had disposed ourselves to reception of the blessing, as we were of our friend or parents. We all profess, that God is Almighty, that all his promises are certain, and yet when it comes to a pinch we find that man to be more confident that hath ten thousand pounds in his purse, than he that reads God's promises over ten thousand times. *Men of a common spirit, (saith St. Chrysostom) of an ordinary sanctity, will not steal, or kill, or lie, or commit adultery ; but it requires a rare faith, and a sublimity of pious affections to believe that God will work a deliverance, which to me seems impossible.* And indeed St. Chrysostom hit upon the right. He had need to be a good man and love God well, that puts his trust in him. For those we love we are most apt to trust ; * and although trust and confidence is sometimes founded upon experience, yet it is also begotten and increased by *love*, as often as by *reason and discourse*. And to this purpose it was excellently said by St. Basil : *That the knowledge which one man learneth of another is made perfect by continual use and exercise ; but that which through the grace of God is engrafted in the mind of man is made absolute by justice, gentleness, and charity.* So that if you are willing even in death to confess not only the articles, but in affliction and death to trust the promises ; if in the lowest nakedness of poverty you can cherish yourselves with expectation of God's promises and dispensation,

being as confident of food and raiment, and deliverance or support, when all is in God's hand, as you are when it is in *your own*; if you can be cheerful in a storm, smile when the world frowns, be content in the midst of spiritual desertions and anguish of spirit; expecting all should work together for the best according to the promise; if you can strengthen yourselves in God, when you are weakest, believe when ye see no hope, and entertain no jealousies or suspicions of God though you see nothing to make you confident; then, and then only, you have faith, which in conjunction with its other parts is able to save your souls. For in this precise duty of trusting God these are the rays of hope, and great proportions of charity and resignation.

The sum is, that pious and most Christian sentence of the author of the ordinary Gloss: *To believe in God through Jesus Christ is by believing to love him, to adhere to him, to be united to him by charity and obedience, and to be incorporated into Christ's mystical body in the communion of saints.* I conclude this with collation of certain excellent words of St. Paul, highly to the present purpose. *Examine yourselves, brethren, whether ye be in the faith; prove your own selves.* Well, but how? *Know you not your own selves how that Jesus Christ is in you except ye be reprobates?* There is the touchstone of faith. If Jesus Christ dwells in us, then we are true believers; if he does not, we are reprobates, we have no faith. But how shall we know whether Christ be in us or no? St. Paul tells us that too. *If Christ be in you, the body is dead by reason of sin; but the spirit is life because of righteousness.* That is the Christian's mark, and the characteristic of a true believer; *a death unto sin, and a living unto righteousness; a mortified body and a quickened spirit.* This is plain enough, and by this we see what we must trust to. A man of a wicked life does in vain hope to be saved by his faith, for indeed his faith is but equivocal and dead, which, as to his purpose, is just none at all; and therefore let him no more deceive himself. For (that I may still use the words of St. Paul) *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.* For such, and such only, in the great scrutiny for faith in the day of doom, shall have their portion in the bosom of *faithful Abraham.*

17

Credere in
Deum est cre-
dendo amare,
credendo dili-
gere, creden-
do in eum ire,
et membris
ejus incorpo-
rari. *Gloss.*
ord. in Rom.
iv.

2 Cor. xiii. 5.

Rom. viii. 10.

Titus iii. 8.

THE PRAYER.

O ETERNAL God, fountain of all truth and holiness, in whom to believe is life eternal; let thy grace descend with a mighty power into my soul, beating down every stronghold and vainer imagination, and bringing every proud thought and my confident and ignorant understanding into the obedience of Jesus. Take from me all disobedience and refractoriness of spirit, all ambition and private and baser interests; remove from me all prejudice and weakness of persuasion, that I may wholly resign my understanding to the persuasions of Christianity, acknowledging thee to be the principle of truth, and thy word the measure of knowledge, and thy laws the rule of my life, and thy promises the satisfaction of my hopes, and an union with thee to be the consummation of charity in the fruition of glory. Amen.

. II.

HOLY Jesus, make me to acknowledge thee to be my Lord and master, and myself a servant and disciple of thy holy discipline and institution; let me love to sit at thy feet, and suck in with my ears and heart the sweetness of thy holy sermons. Let my soul be shod with the preparation of the Gospel of peace, with a peaceable and docile disposition. Give me great boldness in the public confession of thy name and the truth of thy Gospel, in despite of all hostilities and temptations. And grant I may always remember that thy name is called upon me, and I may so behave myself, that I neither give scandal to others, nor cause disreputation to the honour of religion; but that thou mayst be glorified in me, and I by thy mercies after a strict observance of all the holy laws of Christianity. Amen.

III.

O HOLY and ever blessed Spirit, let thy gracious influences be the perpetual guide of my rational faculties: inspire me with wisdom and knowledge, spiritual understanding and a holy faith; and sanctify my faith, that it may arise up to the confidence of hope, and the adherencies of charity, and be fruitful in a holy conversation. Mortify in me all peevishness and pride of spirit, all heretical dispositions, and whatsoever is con-

trary to sound doctrine ; that when the eternal Son of God, the author and finisher of our faith shall come to make scrutiny and an inquest for faith, I may receive the promises laid up for them that believe in the Lord Jesus, and wait for his coming in holiness and purity, to whom with the Father and thee, O blessed Spirit, be all honour and eternal adoration paid with all sanctity and joy and eucharist, now and for ever. Amen.



SECTION XI.

Of CHRIST's going to Jerusalem to the Passover the first time after his Manifestation, and what followed till the Expiration of the Office of John the Baptist.

IMMEDIATELY after this miracle Jesus abode a few days in Capernaum, but because of the approach of the great feast of Passover he ascended to Jerusalem ; and the first public act of record that he did was an act of holy zeal and religion in behalf of the honour of the temple. For divers merchants and exchangers of money made the temple to be the market and the bank, and brought beasts thither to be sold for sacrifice against the great paschal solemnity. At the sight of which Jesus, being moved with zeal and indignation, made a whip of cords, and drave the beasts out of the temple, overthrew the accounting tables, and commanded them that sold the doves to take them from thence. For his anger was holy, and he would mingle no injury with it ; and therefore the doves, which if let loose would be detrimental to the owners, he caused to be fairly removed ; and published the religion of holy places, establishing their sacredness for ever by his first Gospel sermon that he made at Jerusalem. *Take these things hence, make not my Father's house a house of merchandise ; for it shall be called a house of prayer to all nations.* And being required to give a sign of his vocation, (for this being an action like the religion of the zealots among the Jews, if it was not attested by something extraordinary might be abused into an excess of

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liberty), he only foretold the resurrection of his body after three days death, but he expressed it in the metaphor of the temple. *Destroy this temple and I will build it again in three days. He spake of the temple of his body*, and they understood him of the temple at Jerusalem; and it was never rightly construed till it was accomplished.

2 At this public convention of the Jewish nation Jesus did many miracles, published himself to be the Messias, and persuaded many disciples, amongst whom was Nicodemus, a doctor of the law, and a ruler of the nation: he came by night to Jesus, and affirmed himself to be convinced by the miracles which he had seen, *for no man could do those miracles except God be with him*. When Jesus perceived his understanding to be so far disposed, he began to instruct him in the great secret and mysteriousness of regeneration; telling him that every production is of the same nature and condition with its parent; from flesh comes flesh and corruption, from the Spirit comes spirit and life and immortality; and nothing from a principle of nature could arrive to a supernatural end; and therefore the only door to enter into the kingdom of God was water by the manduction of the Spirit; and by this regeneration we are put into a new capacity, of living spiritual life in order to a spiritual and supernatural end.

3 This was strange philosophy to Nicodemus; but Jesus bade him "not to wonder, for this is not a work of humanity, but a fruit of God's Spirit, and an issue of predestination. *For the spirit bloweth where it listeth*; and is as the wind, certain and notorious in the effects, but secret in the principle and in the manner of production. And therefore this doctrine was not to be estimated by any proportions to natural principles or experiments of sense, but to the secrets of a new metaphysics, and abstracted separate speculations. Then Christ proceeds in his sermon, telling him there are yet higher things for him to apprehend and believe; for this, in respect of some other mysteriousness of his Gospel, was but as earth in comparison of heaven. Then he tells of his own descent from heaven, foretells his death and ascension, and the blessing of redemption, which he came to work for mankind; he preaches of the love of the Father, the mission of the Son, the rewards of faith, and the glories of eternity. He upbraids the unbelieving and impenitent, and declares

the differences of a holy and a corrupt conscience, the shame and fears of one, the confidence and serenity of the other. And this is the sum of his sermon to Nicodemus, which was the fullest of mystery and speculation and abstracted senses of any that he ever made, except that which he made immediately before his passion; all his other sermons being more practical."

From Jerusalem Jesus goeth into the country of Judea, attended by divers disciples, whose understandings were brought into subjection and obedience to Christ, upon confidence of the divinity of his miracles. There his disciples did receive all comers and baptized them, as John at the same time did, and by that ceremony admitted them to the discipline and institution according to the custom of the doctors and great prophets among the Jews, whose baptizing their scholars, was the ceremony of their admission. As soon as John heard it, he acquitted himself in public by renewing his former testimony concerning Jesus, affirming him to be the Messias, "and now the time was come that Christ must increase, and the Baptist suffer diminution; for Christ came from above, was above all, and the sum of his doctrine was that which he had heard and seen from the Father, whom God sent to that purpose, to whom God had set his seal, that he was true, who spake the words of God, whom the Father loved, to whom he gave the Spirit without measure, and into whose hands God had delivered all things." This was he whose testimony the world received not; and that they might know not only what person they slighted, but how great salvation also they neglected, he sums up all his sermons, and finishes his mission with this saying, *He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life, but the wrath of God abideth on him.*

For now that the Baptist had fulfilled his office of bearing witness unto Jesus, God was pleased to give him his writ of ease, and bring him to his reward upon this occasion. John who had so learned to despise the world, and all its exterior vanities and impertinent relations, did his duty justly, and so without respect of persons, that as he reprov'd the people for their prevarications, so he spared not Herod for his, but abstaining from all expresses of the spirit of scorn and asperity, mingling no discontents, interests, nor mutinous inti-

4

John iii. 36.

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* Montanistæ, et cum his Tertul. adv. Marcion. l. 4. c. 34. aiunt Philippum defunctum fuisse, et inde probare satagunt secundas nuptias illicitas esse. Sed hoc tam apertè fraude, ut agens adv. Catholicos Tertullianus absteineat abs tam iniqua recitatione. Marcioni autem Evangelium neganti hoc obtrudere in facili erat.

Senec. contron. l. 5. Livius, lib. 39. Plut. in Mario.

6

Ὅστις δὲ θυγίην
μαμφεται τὰ
Θεοῦ, οὗτος
Οὐκ εὖδους, ἀλλὰ
τῷ Χρῶνι μισθῷ
χρεῖται
Τῆς μὴ δακρυοῦς,
προφανῶς ἐφα-
κουσάτω.
Εἰ γὰρ παροῦ-
ται ἥσαν αἱ
τιμωρίαι.
Πολλοὶ δὲ αὖτε
βουνοὶ, καὶ οὐ δὲ
ἐπὶ τῇ προσηύχῃ,
Θεοῦ σφραγίσ-
ται· ἢ δὲ τῆς
τιμωρίας.
Αὐτῶν οὐκ, τῇ
φύσιν χρεῖται
βροτοῖς.
Ὅταν δὲ φανε-
ρωθῇ, οὐδὲν
τιμωρίας ποιοῦ-
σιν ἐν
χρόνῳ.
Theodect.

mations with his sermons, he told Herod *it was not lawful for him to have his brother's wife.** For which sermon he felt the furies and malice of a woman's spleen, was cast into prison, and about a year after was sacrificed to the scorn and pride of a lustful woman, and her immodest daughter, being at the end of the second year of Christ's preaching beheaded by Herod's command, who would not retract his promise, because of his honour and a rash vow he made in the gaiety of his lust, and complacencies of his riotous dancings. His head was brought up in a dish, and made a festival present to the young girl, who gave it to her mother, a cruelty that was not known among the barbarisms of the worst of people, to mingle banquetings with blood and sights of death; an insolency and inhumanity for which the Roman orators accused Q. Flaminius of treason, because to satisfy the wanton cruelty of Placentia he caused a condemned slave to be killed at supper: and which had no precedent but in the furies of Marius, who caused the head of the consul Antonius to be brought up to him in his feasts, which he handled with much pleasure and insolency.

But God's judgments, which sleep not long,* found out Herod, and marked him for a curse. For the wife of Herod, who was the daughter of Aretas a king of Arabia Petræa, being repudiated by paction with Herodias, provoked her father to commence a war with Herod, who prevailed against Herod in a great battle, defeating his whole army, and forcing him to an inglorious flight: which the Jews generally expounded to be a judgment on him for the unworthy and barbarous execution and murder of John the Baptist: God in his wisdom and severity making one sin to be the punishment of another, and neither of them both to pass without the signature of a curse. And Nicephorus reports, that the dancing daughter of Herodias passing over a frozen lake, the ice brake, and she fell up to the neck in water, and her head was parted from her body, by the violence of the fragments shaken by the water and its own fall, and so perished; God having fitted a judgment to the analogy, and representment of her sin. Herodias herself, with her adulterous paramour Herod, were banished to Lyons in France, by decree of the Roman senate, where they lived ingloriously and died miserably; so paying dearly for her triumphal scorn, superadded to her crime of murder, for

when she saw the head of the Baptist, which her daughter Salome had presented to her in a charger, she thrust the tongue through with a needle, as Fulvia had formerly done to Cicero. But herself paid the charges of her triumph.

Ad. SECTION XI.

Considerations upon the first Journey of the Holy JESUS to Jerusalem, when he whipped the Merchants out of the Temple.

WHEN the feast came, and Jesus was ascended up to Jerusalem, the first place we find him in is the temple, where not only was the area and court of religion, but by occasion of public conventions, the most opportune scene for transaction of his commission and his Father's business. And those Christians, who have been religious and affectionate even in the circumstances of piety, have taken this for precedent, and accounted it a good express of the regularity of their devotion and order of piety, at their first arrival to a city to pay their first visits to God, the next to his servant the president of religious rites; first they went into the church and worshipped, then to the angel of the church to the bishop and begged his blessing, and having thus commenced with the auspiciousness of religion, they had better hopes their just affairs would succeed prosperously, which after the rites of Christian countries had thus been begun with devotion and religious order.

When the holy Jesus entered the temple, and espied a mart kept in the holy sept, a fair upon holy ground, he who suffered no transportations of anger in matters and accidents temporal was borne high with an ecstasy of zeal, and according to the custom of the zealots of the nation, took upon him the office of a private infliction of punishment in the cause of God, which ought to be dearer to every single person than their own interest and reputation. What the exterminating angel did to Heliodorus, who came into the temple upon design of sacrilege, that the meekest Jesus did to them, who came with acts of profanation; he whipped them forth: and as usually good laws spring from ill manners, and excellent sermons are occasioned by men's iniquities, now also our great master upon this accident,

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asserted the sacredness of holy places in the words of a prophet, which now he made a lesson evangelical, *My house shall be called an house of prayer to all nations.*

The beasts and birds there sold were brought for sacrifice, and the banks of money were for the advantage of the people that came from far, that their returns might be safe and easy, when they came to Jerusalem upon the employments of religion. But they were not yet fit for the temple, they who brought them thither purposed their own gain, and meant to pass them through an unholy usage, before they could be made *anathemata*, vows to God : and when religion is but the purpose at the second hand, it cannot hallow a lay design, and make it fit to become a religious ministry, much less sanctify an unlawful action. When Rachel stole her father's gods, though possibly she might do it of zeal against her father's superstition, yet it was occasion of a sad accident to herself. For the Jews say that Rachel died in child birth of her second son, because of that imprecation of Jacob, *with whomsoever thou findest thy gods, let him not live.* Saul pretended sacrifice, when he spared the fat cattle of Amalek ; and Micah was zealous, when he made him an ephod and a teraphim, and meant to make himself an image for religion, when he stole his mother's money : but these are colours of religion, in which not only the world, but ourselves also are deceived by a latent purpose, which we are willing to cover with a remote design of religion, lest it should appear unhandsome in its own dressing. Thus some believe a covetousness allowable, if they greedily heap treasure with a purpose to build hospitals or colleges ; and sinister acts of acquiring church livings are not so soon condemned, if the design be to prefer an able person ; and actions of revenge come near to piety if it be to the ruin of an ungodly man ; and indirect proceedings made sacred if they be for the good of the holy cause. This is profaning the temple with beasts brought for sacrifices, and dishonours God by making himself accessory to his own dishonour as far as lies in them, for it disserves him with a pretence of religion : and but that our hearts are deceitful we should easily perceive, that the greatest business of the letter is written in postscript ; the great pretence is the least purpose, and the latent covetousness or revenge, or the secular appendix, is the main engine to which the end of religion is

Gen. xxxi. 32.

made but instrumental and pretended. But men, when they sell a mule, use to speak of the horse that begat him, not of the ass that bore him.

The holy Jesus made a whip of cords to represent and to chastise the implications and enfoldings of sin, and the cords of vanity. 1. There are some sins that of themselves are a whip of cords: those are the crying sins, that by their degree and malignity speak loud for vengeance, or such as have great disreputation, and are accounted the basest issues of a cautive disposition, or such which are unnatural and unusual, or which, by public observation, are marked with the signature of divine judgments. Such are murder, oppression of widows and orphans, detaining the labourer's hire, lusts against nature, parricide, treason, betraying a just trust in great instances and base manners, lying to a king, perjury to a priest; these carry Cain's mark upon them, or Judas's sting, or Manasses' sorrow, unless they be made impudent by the spirit of obduration. 2. But there are some sins that bear shame upon them, and are used as correctives of pride and vanity, and if they do their cure, they are converted into instruments of good, by the great power of the Divine grace; but if the spirit of the man grows impudent and hardened against the shame, that which commonly follows is the worst string of the whip, a direct consignment to a reprobate spirit. 3. Other sins there are, for the chastising of which Christ takes the whip into his own hand, and there is much need, when sins are the customs of a nation and marked with no exterior disadvantage, or have such circumstances of encouragement that they are unapt to disquiet a conscience, or make our beds uneasy till the pillows be softened with penitential showers. In both these cases the condition of a sinner is sad and miserable. For it *is a fearful thing to fall into the hands of the living God*; his hand is heavy, and his sword is sharp, and *pierces to the dividing the marrow and the bones*. And he that considers the distance infinite between God and us, must tremble when he remembers, that he is to feel the issues of that anger, which he is not certain whether or no it will destroy him infinitely and eternally. 4. But if the whip be given into our hands, that we become executioners of the Divine wrath, it is sometimes worse, for we seldom strike ourselves for emendation, but add sin to sin, till we perish miserably

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and inevitably. God scourges us often into repentance ; but when a sin is the whip of another sin, the rod is put into our hands, who, like blind men, strike with a rude and undiscerning hand ; and because we love the punishment, do it without intermission or choice, and have no end but ruin.

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Ps. lxxviii. 34.

When the holy Jesus had whipped the merchants in the temple, they took away all the instruments of their sin. For a judgment is usually the commencement of repentance ; love is the last of graces, and seldom at the beginning of a new life, but is reserved to the perfections and ripeness of a Christian. We begin in fear ; *the fear of the Lord is the beginning of wisdom ; when he smote them, then they turned, and inquired early after God,* and afterwards the impresses of fear continue like a hedge of thorns about us, to restrain our dissolutions within the awfulness of the Divine Majesty, that it may preserve what was from the same principle begun. This principle of their emendation was from God, and therefore innocent and holy, and the very purpose of Divine threatenings is that upon them as upon one of the great hinges, the piety of the greatest part of men should turn ; and the effect was answerable. But so are not the actions of all those who follow this precedent, in the tract of the letter. For indeed there have been some reformati-
 ons which have been so like this, that the greatest alteration which hath been made was, that they carried all things out of the temple, the money, and the tables, and the sacrifice, and the temple itself went at last. But these men's scourge is to follow after, and Christ, the Prince of the Catholic Church, will provide one of his own contexture, more severe than the stripes which Heliodorus felt from the infliction of the exterminating angel. But the Holy Spirit of God, by making provision against such a reformation, hath prophetically declared the aptness which are in pretences of religious alterations to degenerate into sacrilegious desires. *Thou that abhorrest idols, dost thou commit sacrilege ?* In this case there is no amendment, only one sin resigns to another, and the person still remains under its power, and the same dominion.

Rom. i. 22.

THE PRAYER.

O ETERNAL Jesu, thou bright image of thy Father's glories, whose light did shine to all the world, when thy heart was inflamed with zeal and love of God, and of religion; let a coal from thy altar, fanned with the wings of the holy Dove, kindle in my soul such holy flames, that I may be zealous of thy honour and glory, forward in religious duties, earnest in their pursuit, prudent in their managing, ingenious in my purposes, making my religion to serve no end, but of thy glories, and the obtaining of thy promises; and so sanctify my soul and my body, that I may be a holy temple, fit and prepared for the inhabitation of thy ever blessed Spirit, whom grant that I may never grieve, by admitting any impure thing to desecrate the place, and unhallow the courts of his abode; but give me a pure soul in a chaste and healthful body, a spirit full of holy simplicity, and designs of great ingenuity, and perfect religion, that I may intend what thou commandest, and may, with proper instruments, prosecute what I so intend, and by thy aids may obtain the end of my labours, the rewards of obedience and holy living, even the society and inheritance of Jesus in the participation of the joys of thy temple, where thou dwellest and reignest with the Father and the Holy Ghost, O eternal Jesus. Amen.

DISCOURSE VIII.

Of the Religion of Holy Places.

THE holy Jesus brought a divine warrant for his zeal. The selling sacrifices, and the exchange of money, and every lay employment did violence and dishonour to the temple, which was hallowed to ecclesiastical ministries, and set apart for offices of religion, for the use of holy things, for it was God's house; and so is every house by public designation separate for prayer or other uses of religion, it is God's house. (*My house*) God had a propriety in it, and had set this mark on it, even his own name. And therefore it was in the Jews' idiom of speech called *the mountain of the Lord's house*, and *the house of the Lord* by David frequently; God had put his name into all places appointed for solemn wor-

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Exod. xx. 24.

ship, *In all places where I record my name, I will come unto thee and bless thee.* For God, who was never visible to mortal eye, was pleased to make himself presential by substitution of his name; that is, in certain places he hath appointed that his name shall be called upon, and by promising and imparting such blessings which he hath made consequent to the invocation of his name, hath made such places to be a certain determination of some special manner of his presence. For God's name is not a distinct thing from himself, not an idea, and it cannot be put into a place in literal signification: the expression is to be resolved into some other sense; God's name is that whereby he is known, by which he is invocated, that which is the most immediate publication of his essence, nearer than which we cannot go unto him; and because God is essentially present in all places, when he makes himself present in one place more than another, it cannot be understood to any other purpose but that in such places he gives special blessings and graces, or that in those places he appoints his name, that is, himself specially to be invocated.

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So that when God *puts his name* in any place by a special manner, it signifies, that there himself is in that manner; but in separate and hallowed places God hath expressed that he puts his name with a purpose it should be called upon, therefore in plain signification it is thus, in consecrate places God himself is present to be invoked; that is, there he is most delighted to hear the prayers we make unto him. For all the expressions of Scripture, of *God's house, the tabernacle of God, God's dwellings, putting his name there, his sanctuary*, are resolved into that saying of God to Solomon, who prayed that he would hear the prayers of necessitous people in that place: God granting the request expressed it thus, *I have sanctified the house which thou hast built*: that is, the house which thou hast designed for my worship, I have designed for your blessing; what you have dedicated I have accepted; what you have consecrated I have hallowed, I have taken it to the same purpose to which your desires and designation pretended it in your first purposes and expense. So that since the purpose of man in separating places of worship is, that thither by order and with convenience, and in communities of men, God may be worshipped and prayed unto, God having declared that he

1 Kings ix. 3.

accepts of such separate places to the same purposes, says, that there he will be called upon, that such places shall be places of advantage to our devotions in respect of human order, and divine acceptance and benediction.

Now these are therefore God's houses, because they were given by men, and accepted by God for the services of God and the offices of religion. And this is not the effect or result of any distinct covenant God hath made with man in any period of the world, but it is merely a favour of God either hearing the prayer of dedication, or complying with human order or necessities. For there is nothing in the covenant of Moses' law, that by virtue of special stipulation makes the assignment of a house for the service of God to be proper to Moses' rite. Not only because God had special memorials and determinations of this manner of his presence before Moses' law, as at Bethel, where Jacob laid the first stone of the church, (nothing but a stone was God's memorial) and the beginning and first rudeness of a temple; but also because after Moses' law was given, as long as the nation was ambulatory, so were their places and instruments of religion; and although the ark was not confined to a place till Solomon's time, yet God was pleased in this manner to confine himself to the ark; and in all places wherever his name was put, even in synagogues, and oratories, and threshing floors, when they were hallowed with an altar and religion, thither God came, that is, there he heard them pray, and answered and blessed accordingly, still in proportion to that degree of religion which was put upon them; and those places, when they had once entertained religion, grew separate and sacred for ever: for therefore David bought the threshing-floor of Araunah, that it might never return to common use any more; for it had been no trouble or inconvenience to Araunah to have used his floor for one solemnity; but he offered to give it, and David resolved to buy it, because it must of necessity be aliened from common uses, to which it never could return any more, when once it had been the instrument of a religious solemnity; and yet this was no part of Moses' law, that every *place* of a temporary sacrifice should be *holy for ever*. David had no guide in this, but right reason and the religion of all the world. For such things which were great instruments of public ends, and things of highest use, were also in all societies of

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Nec fortuitum spernere
cespitum Leges sinebant,
oppida publico sumptu
jubentes, et Deorum
Templa novo decorare
saxo. *Hor. l.*
ii. od. 15.

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men of greatest honour, and immured by reverence and the security of laws. For honour and reputation is not a thing inherent in any creature, but depends upon the estimate of God or men, who either in diffusion or representation become fountains of a derivative honour. Thus some men are honourable, that is, those who are fountains of honour in civil account, have commanded that they shall be honoured. And so places and things are made honourable; that as honourable persons are to be distinguished from others by honourable usages and circumstances proper to them, so also should places and things (upon special reason separate) have an usage proper to them, when by a public instrument or minister they are so separated. No common usage then, something proper to tell what they are, and to what purposes they are designed, and to signify their separation and extraordinariness. Such are the person of the prince, the archives and records of a kingdom, the walls and great defences of the imperial city, the eagles and ensigns of war amongst the Romans, and above *all things*, though not above *all persons*, the temples, and altars, and all the instruments of religion. And there is much reason in it. For thus a servant of a king, though his employment be naturally mean, yet is more honourable, because he relates to the most excellent person; and therefore much more those things which relate to God. And though this be the reason why it should be so, yet for this and other reasons, they that have power, that is, they who are acknowledged to be the fountains and the channels of honour, I mean the supreme power, and public fame have made it actually to be so. For whatsoever all wise men, and all good men, and all public societies, and all supreme authority hath commanded to be honoured or revered, that is honourable and reverend; and this honour and reverence is to be expressed according to the customs of the nation, and instruments of honour proper to the nature of the thing or person respectively. Whatsoever is esteemed so, is so; because honour and noble separations are relative actions and terms, creatures and productions of fame, and the voice of princes, and the sense of people; and they who will not honour those things or those persons which are thus decreed to be honourable, have no communications with the civilities of humanity, or the guises of wise nations: they do not *give honour to whom honour belongs*.

Now that which in civil account we call *honourable*, the same in religious account we call *sacred*; for by both these words we mean things or persons made separate and retired from common opinion and vulgar usages by reason of some excellency really inherent in them (such as are excellent men) or for their relation to excellent persons, or great ends, public or religious, (and so servants of princes, and ministers of religion, and its instruments and utensils, are made honourable or sacred,) and the expressions of their honour are all those actions and usages which are contrary to despise, and above the usage of vulgar things or places.* Whatever is sacred, that is honourable for its religious relation; and whatsoever is honourable, that also is sacred (that is, separate from the vulgar usages and account) for its civil excellency or relation. The result is this, that when public authority, or the consent† of a nation hath made any place sacred for the uses of religion, we must esteem it sacred, just as we esteem persons honourable who are so honoured. And thus are judges, and the very places of judicature, the king's presence chamber, the chair of state, the senate-house, the royal ensigns of a prince, whose gold and purple in its natural capacity hath in it no more dignity than the money of the bank, or the cloth of the mart; but it hath much more for its signification and relative use. And it is certain these things whose excellency depends upon their relation, must receive the degree of their honour in that proportion they have to their term and foundation; and therefore what belongs to God (as holy places of religion) must rise highest in this account: I mean higher than any other places. And this is besides the honour which God hath put upon them by his presence and his title to them, which in all religions he hath signified to us.

Indeed among the Jews, as God had confined his church and the rites of religion to be used only in communion, and participation with the nation, so also he had limited his presence, and was more sparing of it, than in the time of the Gospel his Son declared he would be. *It was said of old, that at Jerusalem men ought to worship*, that is, by a solemn, public, and great address in the capital expresses of religion, in the distinguishing rites of liturgy, for else it had been no new thing. For, in ordinary prayers God was then, and long before, pleased to hear Jeremy in the dungeon, Manas-

* *Ceremoniæ Deorum, sanctitas Regum. Jul. Cesar apud Sueton.*

+ *Ex lege ejusque civitatis jubentur Dei coli. Dictum 5. Sapient. apud Xenophon.*

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ses in prison, Daniel in the lion's den, Jonas in the belly of the deep, and in the offices, yet more solemn in the *prosecutæ*, in the houses of prayer which the Jews had, not only in their dispersion, but even in Palestine for their diurnal and nocturnal offices. But when the holy Jesus had broken down the partition wall, then the most *solemn offices* of religion were as unlimited as their *private devotions* were before; for wherever a temple should be built, thither God would come, if he were worshipped *spiritually*, and *in truth*, that is, according to the rites of Christ (who is grace and truth), and the dictate of *the spirit* and analogy of the Gospel. All places were now alike to build *churches* in, or *memorials* for God, God's houses. And that our blessed Saviour discourses of places of public worship to the woman of Samaria is notorious, because the whole question was concerning the great addresses of Moses' rites, whether at Jerusalem or Mount Gerizim, which were the places of the right and the schismatical temple, the confinements of the whole religion; and in antithesis Jesus said, nor here nor there shall be the solemnities of address to God, but in all places you may build a temple, and God will dwell in it.

5

And this hath descended from the first beginnings of religion down to the consummation of it in the perfections of the Gospel. For the apostles of our Lord carried the offices of the Gospel into the temple of Jerusalem; there they preached and prayed, and paid vows, but never, that we read of, offered sacrifice; which shows that the offices purely evangelical were proper to be done in any of God's proper places, and that thither they went not in compliance with Moses' rites, but merely for gospel duties, or for such offices which were common to Moses and Christ, such as were prayer and vows. While the temple was yet standing they had peculiar places for the assemblies of the faithful, where either by accident, or observation, or religion, or choice, they met regularly. And I instance in the house of John, surnamed Mark, which, as Alexander reports in the life of St. Barnabas, was consecrated by many actions of religion, by our blessed Saviour's eating the passover, his institution of the holy eucharist, his farewell sermon, and the apostles met there in the octaves of Easter, whither Christ came again, and hallowed it with his presence; and there to make up the relative sanctification complete, the Holy Ghost de-

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scended upon their heads in the feast of Pentecost; and this was erected into a fair fabric, and is mentioned as a famous church by St. Jerome and V. Bede; in which, as Andrichomius adds, St. Peter preached that sermon, which was miraculously prosperous in the conversion of three thousand; there St. James the brother of our Lord was consecrated first bishop of Jerusalem, St. Stephen and the other six were there ordained deacons; there the apostles kept their first council, and compiled their creed, by these actions and their frequent conventions showing the same reason, order, and prudence of religion in assignation of special places of divine service, which were ever observed by all the nations and religions and wise men of the world. And it were a strange imagination to fancy, that in Christian religion there is any principle contrary to that wisdom of God, and all the world, which for order, for necessity, for convenience, for the solemnity of worship, hath set apart places for God and for religion. Private prayer had always an unlimited residence and relation, even under Moses' law; but public prayer in the law of Moses was restrained to one temple; in the law of nature it was not confined to one, but yet determined to public and solemn places; and when the holy Jesus disparted the enclosures of Moses, we all returned to the permissions and liberty of the natural law, in which, although the public and solemn prayers were confined to a temple, yet the temple was not confined to a place; but they might be anywhere, so they were at all; instruments of order, conveniences of assembling, residences of religion: and God, who always loved order, and was apt to hear all holy and prudent prayers (and therefore also the prayers of consecration), hath often declared that he loves such places, that he will dwell in them, not that they are advantages to him, but that he is pleased to make them so to us. And therefore all nations of the world built public houses for religion, and since all ages of the church did so too, it had need be a strong and a convincing argument that must show they were deceived. And if any man list to be contentious, he must be answered with St. Paul's reproof, *We have no such custom, nor the churches of God.*

Thus St. Paul reprov'd the Corinthians for despising the church of God by such uses, which were therefore unfit for God's, because they were proper for their own, that is, for

Epist. 27. De
locis Sanct. c.
3. in descript.
Hieros. n. 6.

Θησαυρὸς ἐν τοῖς
ἐκκλησίαις ἀπολ-
λυσταὶ ἵκτινα
πολλοὶ λαοὶ
ἐκκλησιάζουσι.
Herod.

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1 Cor. xi. 22.

* Και δη ἀνελ-
θομεν σιδηραῖς
τε πύλαις καὶ
χαλκοῖς οὐδ-
οῖς, ἀναβαθράς
δὲ πλυσταῖς πε-
ρικυλισσάμενοι,
ὡς χρυσοφόρον
οἶκον ἀνιήσο-
μεν, οἶον

Ὁμοῦρος τὸν Μα-
νέλαου φησὶ.
*Lucian. Philo-
pat. de Templo
Christiano.*

7

Quod ab om-
nibus genti-
bus observa-
tum est, id
non nisi a
Deo sancitum
est. *Socrates.*
Χρῶν κρατήβην
εὐθὺς γένους καὶ
θρησκείας ἰσχυ-
ρότατον. *Nicet.*
Τῶν ἀνθρώπων
ασφαλέστατα
τούτους οἶκον, οἷ-
ον τοῖς παρούσιν
ἡρώσι καὶ νόμοις,
ἢ καὶ χηρῶ-
ν, ἡμεῖς διαφο-
ρῶς πολυτελεῖται.
*Alcibiad. apud
Thucyd.*

common houses. And although they were at first, and in the descending ages so afflicted by the tyranny of enemies that they could not build many churches, yet some they did, and the churches themselves suffered part of the persecution. For so Eusebius reports, that when under Severus and Gordianus, Philip and Galienus, the Christian affairs were in a tolerable condition, they built churches in great number and expense. But when the persecution waxed hot under Dioclesian, down went the churches upon a design to extinguish, or disadvantage the religion. Maximinus gave leave to rebuild them. Upon which rescript (saith the story) the Christians were overjoyed, and raised them up to an incredible height, and *incomparable beauty. This was Christian religion then, and so it hath continued ever since; and unless we should have new reason and new revelation, it must continue so till our churches are exchanged for thrones, and our chapels for seats placed before the Lamb, in the eternal temple of celestial Jerusalem.

And to this purpose it is observed, that the holy Jesus first ejected the beasts of sacrifice out of the temple, and then proclaimed the place holy, and the scene of representing prayers, which in type intimates the same thing which is involved in the expression of the next words, my house *shall be called* the house of prayer to all nations; now and for ever, to the Jews and to the Gentiles in all circumstances and variety of time and nation, God's houses are holy in order to holy uses: the time as unlimited as the nations are indefinite and universal; which is the more observable, because it was of the outward courts, not whether Moses' rites alone were admitted, but the natural devotion of Jews, and Gentile proselytes, that Christ affirmed it to be holy, to be the house of God, and the place of prayer: so that the religion of public places of prayer is not a rite of Levi, but a natural and prudent circumstance, and advantage of religion; in which all wise men agree, who therefore must have some common principle with influence upon all the world, which must be the univocal cause of the consent of all men; which common principle must either be a dictate of natural or prime reason, or else some tradition from the first parents of mankind, which because it had order in it, beauty, religion, and confirmation from heaven, and no reason to contest against it, it hath surprised the understanding and practices of all

nations. And indeed we find, that even in paradise God had that which is analogical to a church, a distinct place, where he manifested himself present in proper manner: for Adam and Eve, when they had sinned, *hid themselves from the presence of the Lord*; and this was the word in all descent of the church, for the being of God in holy places, *the presence of the Lord* was there. And probably when Adam from this intimation, or a greater direction had taught Cain and Abel to offer sacrifice to God *in a certain place, where they were observed of each in their several offerings*, it became one of the rules of religion, which was derived to their posterity by tradition, the only way they had to communicate the dictates of divine commandment.

There is no more necessary to be added in behalf of holy places, and to assert them into the family and relatives of religion; our estimate and deportment toward them is matter of practice, and therefore of proper consideration. To which purpose I consider, that holy places being the residence of God's name upon earth, there where he hath put it, that by fiction of law it may be the *sanctuary and the last resort in all calamities* and need, God hath sent his agents to possess them in person for him. Churches and oratories are regions and courts of angels, and they are there, not only to minister to the saints, but also they possess them in the right of God. There they are: so the greatest and Prince of Spirits tells us, the Holy Ghost. *I saw the Lord sitting upon his throne, and his train filled the temple, about it stood the Seraphim*; that was God's train, and therefore holy David knew, that his addresses to God were in the presence of angels: *I will praise thee with my whole heart; before the gods will I sing praise unto thee*. Before the *angels*, so it is in the Septuagint. And that we might know, where or how the kingly worshipper would pay this adoration, he adds; *I will worship towards thy holy temple*; and this was so known by him, that it became expressive of God's manner of presence in heaven. *The chariots of God are twenty thousand, even thousands of angels, and the Lord is among them as in Sinai, in the holy place*; God in the midst of angels, and the angels in the midst of the holy place; and God in heaven in the midst of that holy circle, as sure as he is amongst angels in the recesses of his sanctuary. Were the rudiments of the law worthy of an attend-

8

* Psa. xxvii.
4, 5, 6.

Isa. vi. 1.
Ps. cxxxviii.
1, 2.

Εναντίον ἀγγε-
λων, LXX. μαρ-
τυρομαι δε ὅτι
μεν ὑμῶν τοι
ἀγία καὶ τοὺς
ἱερεὺς ἀγγέλως
τῷ Θεῷ.

Orat. Agrip.
apud Joseph. l.
c. 16. de Bello
Judai.
Ps. lxxviii. 17.

PART II.

*Homil. 16, in
1 Cor. et de
Sacerd. rôle
non arripere
vases sacros ty-
lari, &c. St.
Ambros. in c.
1. Lucæ, Non
dubites assis-
tere Angelum
quando Chris-
tus assistit,
Christus im-
molatur. R.
Canutus in leg.
Eccl. c. 4. An-
geli siquidem
circumfusi
sacra custo-
diunt et divi-
nâ freti po-
tentiâ sacer-
doti subser-
viunt.*

ance of angels, and are the memorials of the Gospel destitute of so brave a retinue? Did the beatified spirits wait upon the types, and do they decline the office at the ministration of the substance? Is the nature of man made worse since the incarnation of the Son of God, and the angels purchased an exemption from their ministry, since Christ became our Brother? We have little reason to think so. And therefore St. Paul still makes use of the argument to press women to modesty and humility in churches, *because of the angels*. And upon the same stock St. Chrysostome chides the people of his diocese for walking, and laughing, and prating in churches: *the church is not a shop of manufactures, or merchandize, but the place of angels and of arch-angels, the court of God, and the image or representment of heaven itself*.

For if we consider, that Christianity is something more than ordinary, that there are mysteries in our religion, and in none else, that *God's angels are ministering spirits for our good*, and especially about the conveyances of our prayers; either we must think very low of Christianity, or that greater things are in it, than the presence of angels in our churches; and yet, if there were no more, we should do well to behave ourselves there with the thoughts and apprehensions of heaven about us; always remembering, that our business there is an errand of religion, and God is the object of our worshipings, and therefore, although by our weakness we are fixed in the lowness of men, yet because God's infinity is our object, it were very happy, if our actions did bear some few degrees of a proportionable and commensurate address.

Now that the angels are there in the right of God, and are a manner, and an exhibition of the Divine presence, is therefore certain, because whenever it is said in the Old Testament, that God appeared, it was by an angel; and the law itself, in the midst of all the glorious terrors of its manifestation, *was ordained by angels, and a word spoken by angels*, and yet God is said to have descended upon the mount, and in the greatest glory that ever shall be revealed till the consummation of all things; the instrument of the Divine splendour is the apparition of angels; for when the holy Jesus shall come *in the glory of his Father*, it is added by way of explication, that is, *with an host of angels*.

Levit. xix. 30.

The result is, those words of God to his people, *reverence*

my sanctuary. For what God loves in an especial manner, it is most fit we should esteem accordingly. *God loves the gates of Sion more than all the dwellings of Jacob.* The least turf of hallowed glebe is with God himself of more value than all the champaign of common possession, it is better in all senses. *The temple is better than gold,* said our blessed Saviour, and therefore it were well we should do that which is expressed in the command of giving reverence to it, for we are too apt to pay undue devotions to gold. Which precept the holiest of that nation expressed by worshipping towards the sanctuary, by *pulling off their shoes, when they went into it, by making it the determination of their religious addresses, by falling down low upon the earth in their accesses, by opening their windows towards it in their private devotions, by calling it *the glory of their nation*; as is certain in the instances of David, Daniel, and the wife of Phinehas. I shall not need to say, that the devouter Christians in the first ages did worship God with solemnities of address, whenever they entered into their oratories. It was a civility Jesus commanded his disciples to use to common houses, *when ye enter into a house salute it.* I suppose he means the dwellers in it, and it is certain whatever those devouter people did in their religious approaches, they designed it to God, who was the *Major domo*, the Master of those assemblies; and thus did the convinced Christian in St. Paul's discourse, when he came into the church where they were prophesying in a known language, *the secrets of his heart are made manifest, and so falling down on his face he will worship God.*

It was no unhandsome expression of reverencing God's sanctuary, that pious people ever used in bestowing costly and fair ornaments upon it, for so all the Christians did; as soon as themselves came from contempt and scorn, they raised Christian oratories to an equal portion of their honour; and by this way they thought they did honour to God, who was the Numen of the place. Not that a rich house or costly offertory is better in respect of God, for to him all is alike, save that in equal abilities our devotion is distinguished by them, and be the offering never so contemptible, it is a rich devotion, that gives the best we have, because although if all the wealth of the Levant were united into a present, it were short of God's infinity: yet such an offertory, or any

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Ps. lxxxvii. 2.
Mat. xxiii. 17.

* Ἀνσποδοῦτος
ὑμῶν καὶ προσ-
κυνῶν· dixit
Pythagoras.
Maimonides
ait nefas
fuisse Judæis
calceatis in-
gredi sanctu-
arium, aut
vestitis vesti-
bus opificum.
Just. Martyr
ait Gentes in
sacris ἀπολου-
σθῆναι.

Intramhis
templa com-
positi, ad sa-
crificium ac-
cessuri vul-
tum submitti-
mus, togam
adducimus, in omne argu-
mentum mod-
estiae fingi-
mur. Sen.

Extemplo
illo te ducam
ubi non des-
puas. *Navius
in Triphallo.*
Quo ore Thu-
rarius Chris-
tianus si per-
templa tran-
sibit, fuman-
tes aras de-
spuet?

Tert. de Idol.
c. 1. Concil
Gangr. cap. 5.
1 Cor. xiv. 25.

Πρὸς γὰρ τὸν
ἐκατομβᾶς θυ-
σαντα μὴ μετ'
εὐσεβείας
γυμναξ, καὶ
πυθωνομενον
πῶς εἰη προσδε-
δωμένος τα
παρ' αὐτοῦ
δωρεᾶ, ἀποκρινε-
ται Πύθιος.
Ἄλλαι μοι εὐαδῆ
Χοῦδος ἀγαλ-
λῆτοῦ Ἐρμῆ
νῆος το εὐτελεσ-
τατον προκινῶν
τῆς τοσαύτης
πολυτελείας, ὅτι
δὴ θεοσβεῖας

PART II.

ἡνικαὶ κακοσ-
μητο' μετ'
αὐτῆς γὰρ πεί-
τα θεοφίλη, καὶ
ἀνευ ταύτης
οὐδὲν Θεὸν φιλοῦ-
σαν ποτὲ γένοιτο.

*Hieroc. in
Pyth.
Plebs devota
veni, perque
hæc commer-
cia discite Ter-
reno censu
regna super-
na peti. Sim-
plicius P. in
expositione Ec-
clesiæ S. An-
dreæ in
Roma.*

Delicta Majo-
rum immeri-
tus lues
Romane, do-
nec templa
refeceris
Ædesque la-
bentes Deo-
rum, et
Fæda nigro
simulachra
fumo.

*Hor. l. 3. od. 6.
Impietatis
notatur Zeno
quod dixerit
ἱεροῦ θεῶν μὴ
οικοδομῆν. Et
barbararum
gentium mos
erat aras diis
ponere in lu-
cis, nemori-
bus, et mon-
tium jugis, eo
quod Deos
templis in-
cludendos
non esse dix-
erant.*

best we have, makes demonstration, that, if we had an offering infinitely better, we should give it to express our love, and our belief of God's infinite merit and perfection. And therefore let not the widow's two mites become a precedent to the instance, and value of our donation; and because she who gave no more, was accepted, think that two farthings is as fit to be cast into the corban as two thousand pound. For the reason why our blessed Saviour commended the widow's oblation was for the greatness of it, not the smallness, *she gave all she had, even all her living*, therefore she was accepted. And indeed since God gives to us more than enough, beyond our necessities, much for our conveniency, much for ease, much for repute, much for public compliances, for variety, for content, for pleasure, for ornament, we should deal unworthily with God Almighty, if we limit and restrain our returns to him, by confining them within the narrow bounds of mere necessity. Certainly, beggarly services and cheapness is not more pleasing to God, than a rich and magnificent address. To the best of essences the best of presents is most proportionable, and although the service of the soul and spirit is most delectable and esteemed by God, yet because our souls are served by things perishing and material, and we are of that constitution, that by the body we serve the spirit, and by both we serve God, as the spirit is chiefly to be offered to God, because it is better than the body, so the richest oblation is the best in an equal power, and the same person; because it is the best of things material: and although it hath not the excellency of the Spirit, it hath an excellency that a cheap oblation hath not, and at least is capable of the same commendation from the piety of the presenter's spirit, and may be as much purified, and made holy as the cheaper or the more contemptible. God hath nowhere expressed, that he accepts of a cheaper offering, but when we are not able to give him better. When the people brought offerings more than enough for the tabernacle, Moses restrained their forwardness, by saying it was enough, but yet commended the disposition highly, and wished it might be perpetual: but God chid the people when they let his house lie waste without reparation of its decaying beauty; and therefore sent famines upon the land, and a curse into their estate, because they would not by giving a portion to religion sanctify and secure all the rest. For the way for a man

to be a saver by his religion is to deposit one part of his estate in the temple, and one in the hands of the poor, for these are God's treasury and stewards respectively; and this is laying up treasures in heaven; and besides, that it will procure blessing to other parts, it will help to save our souls, and that's good husbandry, that's worth the saving.

For I consider, that those riches and beauties in churches and religious solemnities, which add nothing to God, add much devotion to us, and much honour and efficacy to devotion. For since impression is made upon the soul by the intervening of corporal things, our religion and devotion of the soul receives the addition of many degrees by such instruments. Insomuch that we see persons of the greatest fancy, and such who are most pleased with outward fairnesses are most religious. Great understandings make religion lasting and reasonable, but great fancies make it more scrupulous, strict, operative, and effectual; and therefore it is strange, that we shall bestow such great expenses to make our own houses convenient and delectable, that we may entertain ourselves with complacency and appetite, and yet think that religion is not worth the ornament, nor our fancies fit to be carried into the choice and prosecution of religious actions with sweetness, entertainments, and fair propositions. If we say that God is not the better for a rich house, or a costly service; we may also remember, that neither are we the better for rich clothes; and the sheep will keep us as modest, as warm, and as clean, as the silkworm; and a gold chain or a carcanet of pearl does no more contribute to our happiness, than it does to the service of religion. For if we reply, that they help to the esteem and reputation of our persons, and the distinction of them from the vulgar, from the servants of the lot of Issachar, and add reverence and veneration to us; how great a shame is it, if we study by great expenses to get reputation, and accidental advantages to ourselves, and not by the same means to purchase reverence and esteem to religion? since we see that religion amongst persons of ordinary understandings receives as much external and accidental advantages by the accession of exterior ornaments and accommodation, as we ourselves can, by rich clothes, and garments of wealth, ceremony, and distinction. And as in princes' courts the reverence to princes is quickened, and increased by an outward state and glory: so

13

Τα αὐθιγὰ
καὶ καὶ νύκτα
καλῶν εἰκόνες.

PART II.

Quod cum
tanto ornato
tamque de-
center sacer-
dotio funge-
retur conven-
tusque ageret.

14

Εκκλησία ἐστὶν
μεγανος περιγεως.

Εργον το μεγα,
και καλον τι-
μιον τω γαρ
τοιουτου η θεωρια
βαιμας.
Arist.

15

Gravitas ho-
nesta, dili-
gentia atto-
nita, cura sol-
licita, appari-
tio devota, et
processio mo-
desta. *Tertul.
de prescript.*
Confluent ad
Ecclesiam
casta celebra-
tate, honesta
utriusque
sexus discre-
tione. *S. Aug.
l. 2. c. 28. de
Civit. Dei.*

Μονος γαρ ουδ
τιμων ο προη-
γουμενος ιερω
αυτου προσκα-
γων, και αγαλα-
μα θειον τεκται-
νον την εαυτου

also it is in the service of God ; although the understandings of men are no more satisfied by a pompous magnificence, than by a cheap plainness, yet the eye is, and the fancy, and the affections, and the senses, that is, many of our faculties are more pleased with religion, when religion by such instruments and conveyances pleases them. And it was noted by Sozomen concerning Valens the Arrian Emperor, that when he came to Cæsarea in Cappadocia, he praised St. Basil their bishop, and upon more easy terms revoked his banishment : because he was a grave person, and did his holy offices with reverent and decent addresses, and kept his church-assemblies with much ornament and solemnity.

But when I consider that saying of St. Gregory, that the church is heaven within the tabernacle, heaven dwelling among the sons of men, and remember that God hath studied all the firmament, and paved it with stars, because he loves to have his house beauteous, and highly representative of his glory, I see no reason we should not do as Apollinaris says God does, *in earth do the works of heaven*. For he is the God of beauties and perfections, and every excellency in the creature is a portion of influence from the Divinity, and therefore is the best instrument of conveying honour to him, who made them for no other end, but for his own honour, as the last resort of all other ends for which they were created.

But the best manner to reverence the sanctuary is by the continuation of such actions, which gave it the first title of holiness. *Holiness becometh thine house for ever*, said David, *Sancta sanctis*, holy persons, and holy rites in holy places ; that as it had the first relation of sanctity by the consecration of a holy and reverend minister, and president of religion, so it may be perpetuated in holy offices, and receive the daily consecration by the assistance of sanctified and religious persons. *Foris canes*, dogs and criminal persons are unfit for churches ; the best ornament and beauty of a church is a holy Priest and a sanctified people.* For since angels dwell in churches, and God hath made his Name to dwell there too, if there also be a holy people, that there be saints as well as angels, it is a holy fellowship, and a blessed communion : but to see a devil there, would scare the most confident and bold fancy, and disturb the good meeting ; and such is every wicked and graceless person : *have I not chosen twelve of you,*

and one of you is a devil? An evil soul is an evil spirit, and such are no good ornaments for temples; and it is a shame that a goodly Christian church should be like an Egyptian temple, without goodly buildings; within, a dog, or a cat, for the deity they adore: it is worse, if in our addresses to holy places and offices, we bear our lusts under our garments. For dogs and cats are of God's making, but our lusts are not; but are God's enemies, and therefore, besides the unholiness, it is an affront to God to bring them along, and it defiles the place in a great degree.

For there is a defiling of a temple by *insinuation* of impurities, and another by direct and *positive profanation*, and a third by *express sacrilege*, this defiles a temple to the ground. Every small sin is an unwelcome guest, and is a spot in those feasts of charity, which entertain us often in God's houses; but there are some (and all great crimes are such) which desecrate the place, unhallow the ground, as to our particulars, stop the ascent of our prayers, obstruct the current of God's blessing, turn religion into bitterness, and devotion into gall; such as are marked in Scripture with a distinguishing character, as enemies to the peculiar dispositions of religion; and such are *unchastity*, which defiles the temples of our bodies; *covetousness*, which sets up an idol instead of God; and *unmercifulness*, which is a direct enemy to the mercies of God, and the fair return of our prayers. He that shews not the mercies of alms, of forgiveness and comfort, is forbid to hope for comfort, relief, or forgiveness from the hands of God. A pure mind is the best manner of worship, and the impurity of a crime is the greatest contradiction to the honour and religion of holy places; and therefore let us imitate the precedent of the most religious of kings, *I will wash my hands in innocency, O Lord, and so will I go to thine altar*, always remembering those decretory and final words of St. Paul, *He that defiles a temple, him will God destroy*.

Optimus animus pulcherrimus cultus. Μη καθαρόν καθαρόν φραγέσθαι ου μη θέμιτον. Hierocl. Psa. xxvi. 1 Cor. iii. 17.

PART II.

ψυχῇ, και
ναον ως ὑποδο-
χῃν του θεου
φωτος του ἱερου
του παριστῆναι-
ζον νοου
Hist. in Pyth.

Ψυχῇ καθαράς
τοπον σκεπτομενον
επι γῆς θεος οὐκ
εχμ. οἱς και ὁ
Πυθιος συμφε-
ρεται λαλῶν,
Εὐσεβεσιν δε
βροτος γαστριμυ-
κτον ποτον ποσὸν
ολυμπευ. Idem.
Quin demus
id superis—
Compositum
jus, tasque
animi, sanc-
tosque reces-
sus

Mentis, et
incoctum ge-
neroso pectus
honesto:
Hæc cedo ut
admoveam
templis, et
farre litabo.
Pers. Sat. 2.

* Animad-
verto gratio-
rem existi-
mari qui de-
lubris Deo-
rum puram,
castamque
mentem,
quam qui me-
ditatum car-
men intulerit.
Plin. sec. Pan.
Trajan.

Αγνὸν δὴ νοῦνον
θεοῦ εὐδὸν
νοῦνα εὐφραμεν
αγνῶν δ' ὅτι
φρονῶν ὁσια.
Porphyr. de
non esu ani-
mal. l. 2.

THE PRAYER.

O *ETERNAL* God, who dwellest not in temples made with hands, the Heaven of heavens is not able to contain thee, and yet thou art pleased to manifest thy presence amongst the sons of men by special issues of thy favour and benediction ; make my body and soul to be a temple pure and holy, apt for the entertainments of the holy Jesus, and for the habitation of the Holy Spirit. Lord, be pleased with thy rod of paternal discipline to cast out all impure lusts, all worldly affections, all covetous desires from this thy temple, that it may be a place of prayer and meditation, of holy appetites and chaste thoughts, of pure intentions and zealous desires of pleasing thee ; that I may become also a sacrifice as well as a temple, eaten up with the zeal of thy glory, and consumed with the fire of love, that not one thought may be entertained by me but such as may be like perfume, breathing from the altar of incense ; and not a word may pass from me, but may have the accent of heaven upon it, and sound pleasantly in thy ears. O dearest God, fill every faculty of my soul with impresses, dispositions, capacities and aptnesses of religion, and do thou hallow my soul, that I may be possessed with zeal and religious affections, loving thee above all things in the world, worshipping thee with the humblest adorations and frequent addresses, continually feeding upon the apprehensions of thy divine sweetness, and consideration of thy infinite excellencies and observations of thy righteous commandments, and the feast of the holy conscience as an antepast of eternity and consignation to the joys of Heaven, through Jesus Christ our Lord. Amen.

SECTION XII.

Of JESUS' Departure into Galilee; his Manner of Life, Miracles, and Preaching; his Calling of Disciples; and what happened until the Second Passover.

WHEN Jesus understood that John was cast into prison, and that the Pharisees were envious at him for the great multitudes of people that resorted to his baptism, which he ministered not in his own person, but by the deputation of his disciples, they finishing the ministration which himself began, (who as Evodius, bishop of Antioch, reports, baptized Peter only, and Peter baptized Andrew, James, and John, and they others) he left Judæa, and came into Galilee; and in his passage he must touch Sychar, a city of Samaria, where in the heat of the day, and the weariness of his journey he sate himself down upon the margent of Jacob's well; whither when his disciples were gone to buy meat, a Samaritan woman cometh to draw water, of whom Jesus asked some to cool his thirst, and refresh his weariness.

Little knew the woman the excellency of the person that asked so small a charity; neither had she been taught, that a cup of cold water given to a disciple should be rewarded, and much rather such a present to the Lord himself. But she prosecuted the spite of her nation, and the interest and quarrel of the schism, and instead of washing Jesus' feet, and giving him drink, demanded, why he, being a Jew, should ask water of a Samaritan: for the Jews have no intercourse with the Samaritans.

The ground of the quarrel was this. In the sixth year of Hezekiah Salmanazar King of Assyria sacked Samaria, transported the Israelites to Assyria, and planted an Assyrian colony in the town and country, who by Divine vengeance were destroyed by lions, which no power of man could restrain or lessen. The king thought the cause was their not serving the God of Israel according to the rites of Moses; and therefore sent a Jewish captive priest to instruct the remanent inhabitants in the Jewish religion; who so

1

Apud Niceph.
l. 2. c. 3. hist.

Non mon-
strare vias
eadem nisi
Sacra colenti,
Quæsitum ad
fontem solos
deducere ver-
pos. *Juvenal.*

3

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learned and practised it, that they still retained the superstition of the Gentile rites; till Manasses, the brother of Jaddi the high Priest of Jerusalem, married the daughter of Sanballat, who was the governor under King Darius. Manasses being reprov'd for marrying a stranger, the daughter of an uncircumcised Gentile, and admonish'd to dismiss her, flies to Samaria, persuades his father-in-law to build a temple in Mount Gerizim, introduces the rites of daily sacrifice, and makes himself high priest, and began to pretend to be the true successor of Aaron, and commences a schism, in the time of Alexander the Great. From whence the question of religion grew so high, that it begat disaffections, anger, animosities, quarrels, bloodshed, and murders, not only in Palestine, but wherever a Jew and Samaritan had the ill-fortune to meet: such being the nature of men, that they think it the greatest injury in the world, when other men are not of their minds; and that they please God most when they are most furiously zealous; and no zeal better to be expressed than by hating all those whom they are pleas'd to think God hates. This schism was prosecuted with the greatest spite that ever any was, because, both the people were much given to superstition, and this was help'd forward by the constitution of their religion, consisting much in externals and ceremonials, and which they cared not much to hallow and make moral by the intertexture of spiritual senses and charity. And therefore the Jews call'd the Samaritans *accursed*, the Samaritans at the paschal solemnity would at midnight, when the Jews' temple was open, scatter dead men's bones to profane and desecrate the place, and both would fight, and eternally dispute the question, sometimes referring it to arbitrators, and then the conquered party would decline the arbitration after sentence, which they did at Alexandria before Ptolomæus Philometer, when Andronicus had by a rare and exquisite oration procur'd sentence against Theodosius and Sabbæus the Samaritan advocates. The sentence was given for Jerusalem, and the schism increased, and lasted till the time of our Saviour's conference with this woman.

Joseph. Antiq.
l. 19. c. 3.

4

And it was so implanted and woven in with every understanding, that when the woman perceiv'd Jesus to be a prophet, she undertook this question with him. *Our fathers worshipp'd in this mountain, and ye say that Jerusalem is the*

place where men ought to worship. Jesus knew the schism was great enough already, and was not willing to make the rent wider, and though he gave testimony to the truth by saying, *Salvation is of the Jews, and we know what we worship, ye do not:* yet because the subject of this question was shortly to be taken away, Jesus takes occasion to preach the Gospel, to hasten an expedient, and by way of anticipation to reconcile the disagreeing interests, and settle a revelation to be verified for ever. Neither here, nor there by way of confinement, no one country more than another, but where ever any man shall call upon God in spirit and truth, there he shall be heard.

But all this while the holy Jesus was athirst, and therefore hastens at least to discourse of water, though as yet he got none. He tells her of living water of eternal satisfactions, of never thirsting again, of her own personal condition of matrimonial relation, and professes himself to be the Messiah. And then was interrupted by the coming of his disciples, who wondered to see him alone talk with a woman, besides his custom, and usual reservation. But the woman, full of joy and wonder left her water-pot, and ran to the city to publish the Messiah, and immediately all the city came out to see, and *many believed on him upon the testimony of the woman,* and more when they heard his own discourses. They invited him to the town, and received him with hospitable civilities for two days, after which he departed to his own Galilee.

Jesus therefore came into the country, where he was received with respect and fair entertainment, because of the miracles which the Galileans saw done by him at the feast; and being at Cana, where he wrought the first miracle, a noble personage, a little king say some, a Palatine says St. Hierome, a kingly person certainly, came to Jesus with much reverence and desire, that he would be pleased to come to his house, and cure his son now ready to die, which he seconds with much importunity, fearing lest his son be dead before he get thither. Jesus, who did not do his miracles by natural operations, cured the child at distance, and dismissed the prince, telling him, his son lived, which by narration of his servants he found to be true, and that he recovered at the same time, when Jesus spake these salutary and healing words; upon which accident he and all his house became disciples.

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7

And now Jesus left Nazareth, and came to Capernaum, a maritime town, and of great resort, choosing that for his scene of preaching, and his place of dwelling. For now the time was fulfilled, the office of the baptist was expired, and the kingdom of God was at hand. He therefore preached the sum of the gospel, faith and repentance. *Repent ye and believe the gospel.* And what that gospel was, the sum and series of all his sermons afterwards did declare.

8

The work was now grown high and pregnant, and Jesus saw it convenient to choose disciples to his ministry and service, in the work of preaching, and to be witnesses of all, that he should say, do, or teach, for ends, which were afterwards made public and excellent. Jesus therefore, as he walked by the sea of Galilee, called Simon and Andrew, who knew him before by the preaching of John, and now left all, their ship and their net, and followed him. And when he was gone a little farther, he calls the two sons of Zebedee, James and John, and they went after him : and with this family he goes up and down the whole Galilee preaching the gospel of the kingdom, healing all manner of diseases, curing demoniacs, cleansing lepers, and giving strength to paralytics and lame people.

9

But, when the people pressed on him, to hear the word of God, he stood by the lake of Genesareth, and presently entering into Simon's ship, commanded him to launch into the deep, and from thence he taught the people, and there wrought a miracle ; for being Lord of the creatures, he commanded the fishes of the sea, and they obeyed. For when Simon, who had fished all night in vain, let down his net at the command of Jesus, he enclosed so great a multitude of fishes, that the net brake, and the fishermen were amazed, and fearful at so prodigious a draught. But beyond the miracle it was intended, that a representation should be made of the plenitude of the catholic church, and multitudes of believers who should be taken by Simon, and the rest of the disciples, whom by that miracle he consigned to become fishers of men ; who by their artifices of prudence and holy doctrine might gain souls to God, that when the net should be drawn to shore, and separation made by the angels, they and their disciples might be differenced from the reprobate portion.

10

But the light of the sun uses not to be confined to a pro-

vince or a kingdom ; so great a prophet and so divine a physician, and so great miracles created a fame loud as thunder, but not so full of sadness and presage. Immediately the fame of Jesus went into all Syria, and there came to him multitudes from Galilee, Decapolis, Jerusalem, and Judea. And all that had any sick with divers diseases brought them to him, and he laid his hands on every one of them and healed them. And when he cured the lunatics and persons possessed with evil spirits, the devils cried out and confessed him to be Christ the Son of God ; but he suffered them not, choosing rather to work faith in the persuasions of his disciples by moral arguments, and the placid demonstrations of the spirit, that there might in faith be an excellency in proportion to the choice ; and that it might not be made violent, by the conviction and forced testimonies of accursed and unwilling spirits.

But when Jesus saw his assembly was grown full, and his audience numerous, he went up into a mountain, and when his disciples came unto him he made that admirable sermon, called the sermon upon the mount ; which is a divine repository of such excellent truths, and mysterious dictates of secret theology, that contains a breviary of all those precepts which integrate the morality of Christian religion ; pressing the moral precepts given by Moses, and enlarging their obligation by a stricter sense, and more severe exposition : that their righteousness might exceed the righteousness of the Scribes and Pharisees ; “preaches perfection, and the doctrines of meekness, poverty of spirit, christian mourning, desire of holy things, mercy and purity, peace and toleration of injuries, affixing a special promise of blessing to be the guerdon and inheritance of those graces, and spiritual excellences. He explicates some parts of the decalogue, and adds appendices and precepts of his own. He teaches his disciples to pray, how to fast, how to give alms, contempt of the world, not to judge others, forgiving injuries, an indifference and incuriousness of temporal provisions, and a seeking of the kingdom of God, and its appendant righteousness.”

When Jesus had finished his sermon, and descended from the mountain, a poor leprous person came and worshipped, and begged to be cleansed ; which Jesus soon granted, engaging him not to publish it where he should go abroad, but

11

12

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sending him to the priest to offer an oblation according to the rites of Moses' law, and then came directly to Capernaum, and taught in their synagogues upon the sabbath days: where in his sermons he expressed the dignity of a prophet, and the authority of a person sent from God, not inviting the people by the soft arguments and insinuations of Scribes and Pharisees, but by demonstrations and issues of divinity. There he cures a demoniac in one of their synagogues, and by and by after going abroad he heals Peter's wife's mother of a fever; insomuch that he grew the talk of all men, and their wonder, till they flocked so to him, to see him, to hear him, to satisfy their curiosity and their needs, that after he had healed those multitudes, which beset the house of Simon, where he cured his mother of the fever, he retired himself into a desert place very early in the morning, that he might have an opportunity to pray, free from the oppressions and noises of the multitude.

13

But neither so could he be hid, but like a light shining by the fringes of a curtain, he was soon discovered in his solitude, for the multitude found him out, imprisoning him in their circuits and undeniable attendances. But Jesus told them plainly, he must preach the gospel to other cities also, and therefore resolved to pass to the other side of the lake of Genesareth, so to quit the throng. Whither as he was going, a scribe offered himself a disciple to his institution; till Jesus told him his condition to be worse than foxes and birds, for whom an habitation is provided, but none for him, no not a place where to bow his head and find rest. And what became of this forward professor afterward we find not. Others, that were probationers of this fellowship, Jesus bound to a speedy profession, not suffering one to go home to bid his friends farewell, nor another so much as to bury his dead.

14

By the time Jesus got to the ship it was late, and he heavy to sleep, rested on a pillow, and slept soundly, as weariness, meekness, and innocence could make him; insomuch that a violent storm, the chiding of the winds and waters, which then happened, could not awake him; till the ship, being almost covered with broken billows and the impetuous dashings of the waters, the men already sunk in their spirits, and the ship like enough to sink too, the disciples awakened him, and called for help. *Master, carest thou not that we*

perish? Jesus arising, reproved their infidelity, commanded the wind to be still and the seas peaceable, and immediately there was a great calm, and they presently arrived into the land of the Gergesenes, or Gerasenes.

In the land of Gergesites or Gergesenes, which was the remaining name of an extinct people, being one of the nations whom the sons of Jacob drove from their inheritance, there were two cities; Gadara, from the tribe of Gad, to whom it fell by lot in the division of the land (which having been destroyed by the Jews, was rebuilt by Pompey at the request of Demetrius Gadarensis, Pompey's freed man), and near to it was Gerasa, as Josephus reports: which diversity of towns and names is the cause of the various recitation of this story by the Evangelists. Near the city of Gadara, there were many sepulchres in the hollownesses of rocks, where the dead were buried, and where many superstitious persons used Memphitic and Thessalic rites, invoking evil spirits; insomuch, that at the instant of our Saviour's arrival in the country, there met him two possessed with devils from these tombs, exceeding fierce, and so had been long, insomuch, that no man durst pass that way.

Jesus commanded the devils out of the possessed persons; but there were certain men feeding swine, which though extremely abominated by the Jewish religion, yet for the use of Roman armies, and quarterings of soldiers they were permitted, and divers privileges* granted to the masters of such herds; the devils therefore besought Jesus, he would not send them into the abyss, but permit them to enter into the swine. He gave them leave, and the swine ran violently down a steep place into the hot baths, which were at the foot of the hill, on which Gadara was built, (which smaller congregation of waters the Jews used to call Sea,) or else, as others think, into the lake of Genesareth, and perished in the waters. But this accident so troubled the inhabitants, that they came, and entreated Jesus to depart out of their coasts. And he did so; leaving Galilee of the Gentiles, he came to the lesser Galilee, and so again to the city of Capernaum.

But when he was come thither he was met by divers scribes and pharisees, who came from Jerusalem; and doctors of the law from Galilee, and while they were sitting in a house which was encompassed with multitudes, that no business or necessity could be admitted to the door, a poor

15

Josep. de Bel.
Jud. l. 1. c. 5.
et l. 3. c. 2. et
l. 5. c. 3.
Epiph. contr.
Eb. heres. 30.

10

* Cod. Theo-
dos. de Sua-
riis.
Ut Mare
æneum vas
templi ad
aquarum re-
ceptionem.

7

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paralytic was brought to be cured, and they were fain to uncover the tiles of the house, and let him down in his bed with cords in the midst before Jesus, sitting in conference with the doctors. When Jesus saw their faith he said, *Man, thy sins be forgiven thee.* At which saying the Pharisees being troubled, thinking it to be blasphemy, and that none but God could forgive sins; Jesus was put to verify his absolution, which he did in a just satisfaction and proportion to their understandings. For the Jews did believe, that all afflictions were punishments for sin; (*who sinned, this man, or his Father, that he was born blind*) and that removing of the punishment was forgiving of the sin. And therefore Jesus, to prove that his sins were forgiven, removed that which they supposed to be the effect of his sin, and by curing the palsy prevented their farther murmur about the pardon; *that ye might know the Son of man hath power on earth to forgive sins, he saith to the sick of the palsy, Arise, take up thy bed, and walk.* And the man arose, was healed, and glorified God.

18

Cicero ep. fam.
mil. l. 13. et in
orat. pro
Plancio.

Awhile after Jesus went again toward the sea, and on his way, seeing Matthew the publican sitting at the receipt of custom, he bad him follow him. Matthew first feasted Jesus, and then became his disciple. But the Pharisees that were with him began to be troubled, that he ate with publicans and sinners. For the office of publican, though among the Romans it was honest, and of great account, and the *flower of the Roman knights, the ornament of the city, the security of the commonwealth* was accounted to consist in the society of publicans, yet amongst both the *Jews and Greeks, the name was odious, and the persons were accursed; not only because they were strangers that were the chief of them, who took into them some of the nation, where they were employed; but because the Jews especially stood upon the charter of their nation, and the privilege of their religion, that none of them should pay tribute, and also because they exercised great injustices and † oppressions, having a power unlimited, and a covetousness wide as hell, and greedy as the fire of the grave. But Jesus gave so fair an account concerning his converse with these persons, that the objection turned to be his apology, for therefore he conversed with them because they were sinners; and it was as if a physician should be reproved for having so much to do with sick per-

* Idem ad
Quin. Fra-
trem de re-
gimine præ-
fecturæ
Asian.

† Vita Publi-
canorum
aperta est
violentia, im-
punita rapi-
na, negotiatio
nulla ratione
constans, in-
verecunda
mercatura.
Suidas V.
Publicanus.
Apud Hebræ-
um textum D.
Matthæi pub-
licani dicti

sons, for therefore was he sent, not to call the righteous, but sinners to repentance, to advance the reputation of mercy above the rites of sacrifice.

But as the little bubbling and gentle murmurs of the water are presages of a storm, and are more troublesome in their prediction than their violence; so were the arguings of the Pharisees symptoms of a secret displeasure, and an ensuing war, though at first represented in the civilities of question and scholastical discourses, yet they did but forerun vigorous objections and bold calumnies, which were the fruits of the next summer. But as yet they discoursed fairly, asking him, why John's disciples fasted often, but the disciples of Jesus did not fast. Jesus told them, it was because these were the days in which the bridegroom was come in person to espouse the church unto himself; and therefore for the children of the bride chamber to fast then, was like the bringing of a dead corpse to the joys of a bride, or the pomps of coronation; the days should come, that the bridegroom should retire into his chamber and draw the curtains, and then they should fast in those days.

While Jesus was discoursing with the Pharisees, Jairus a ruler of the synagogue came to him, desiring he would help his daughter, who lay in the confines of death ready to depart. Whither as he was going, a woman met him who had been diseased with an issue of blood twelve years, without hope of remedy from art or nature, and therefore she runs to Jesus, thinking, without precedent, upon the confident persuasions of a holy faith, that if she did but touch the hem of his garment, she should be whole. She came trembling, and full of hope and reverence, and touched his garment, and immediately the fountain of her unnatural emanation was stopped, and reverted to its natural course and offices. St. Ambrose says, that this woman was Martha. But it is not likely that she was a Jewess, but a Gentile, because of that return which she made in memory of her cure and honour of Jesus, according to the Gentile rites. For Eusebius reports, that himself saw at Cæsarea Philippi a statue of brass representing a woman kneeling at the feet of a goodly personage who held his hand out to her in a posture of granting her request, and doing favour to her; and the inhabitants said it was erected by the care and cost of this woman, adding (whether out of truth or easiness is not certain) that at

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Parisim, nomine proprio latronibus qui sepes et maceriam dirimunt, licet proprie dicti Gabbaim, unde fortasse Gabella.

Lib. de Solom. c. 5. Lib. 7. hist. c. 14.

Επιστημον Χριστου αγαλμα et τε Χριστου ανδρα apud Sozomen, l. 5. c. 20.

Johan. Damasc. de imagin. orat. 3. ex Chronico. Johan. Malalæ Antioch. Episc. ait supplicem libellum oblatom Philippo Tetrarchæ Trachonitidis regionis ut liceret statuas erigere in memoriam accepti beneficii.

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the pedestal of this statue an unusual plant did grow, which when it was come up to that maturity and height as to arrive at the fringes of the brass monument, it was medicinal in many dangerous diseases, so far Eusebius.

21

When Jesus was come to the rulers, he found the minstrels making their funeral noises for the death of Jairus' daughter, and his servants had met him, and acquainted him of the death of the child; yet Jesus turned out the minstrels, and entered with the parents of the child into her chamber, and taking her by the hand called her, and awakened her from her sleep of death, and commanded them to give her to eat, and enjoined them not to publish the miracle. But as flames suppressed by violent detentions break out and rage with a more impetuous and rapid motion, so it happened to Jesus, who endeavouring to make the noises and reports of him less popular, made them to be œcumenical; for not only we do that most greedily from which we are most restrained, but a great merit enamelled with humility, and restrained with modesty, grows more beauteous and florid, up to the heights of wonder and glories.

22

As he came from Jairus' house he cured two blind men upon their petition and confession, that they did believe in him, and cast out a dumb devil, so much to the wonder and amazement of the people, that the Pharisees could hold no longer, being ready to burst with envy, but said, he cast out devils by help of the devils. Their malice being, as usually it is, contradictory to its own design, by its being unreasonable, nothing being more sottish than for the devil to divide his kingdom upon a plot to ruin his certainties, upon hopes future and contingent. But this was but the first eruption of their malice, all the year last passed, which was the first year of Jesus' preaching, all was quiet, neither the Jews, nor the Samaritans, nor the Galileans did malign his doctrine or person, but he preached with much peace on all hands, for this was the year which the prophet Isaiah called in his prediction *the acceptable year of the Lord*.

Epiphan. in
Panar. lib. 2.
tom. 1. heres.
51.

Ad. SECTION XII.

Considerations upon the Intercourse happening between the Holy JESUS and the Woman of Samaria.

WHEN the holy Jesus, perceiving it unsafe to be at Jerusalem, returned to Galilee, where the largest scene of his Prophetical office was to be represented, he journeyed on foot through Samaria, and being weary and faint, hungry and thirsty, he sat down by a well, and begged water of a Samaritan woman that was a sinner, who at first refused him with some incivility of language. But he, instead of returning anger and passion to her rudeness, which was commenced upon the interest of a mistaken *religion, preached the coming of the Messias to her, unlocked the secrets of her heart, and let in his grace, and made a fountain of living water to spring up in her soul, to extinguish the impure flames of lust which set her on fire, burning like hell ever since the death of her † fifth husband, she then becoming a concubine to the sixth. Thus Jesus transplanted nature into grace, his hunger and thirst into religious appetites, the darkness of the Samaritan into a clear revelation, her sin into repentance and charity, and so quenched his own thirst by relieving her needs: and as it was meat to him to do his Father's will, so it was drink to him to bring us to drink of the fountain of living water. For thus God declared it to be a delight to him to see us live, as if he were refreshed by those felicities, which he gives to us as communications of his grace, and instances of mercy and consignations to heaven. Upon which we can look with no eye, but such as sees and admires the excellency of the divine charity, which being an emanation from the mercies and essential compassion of eternity, God cannot choose but rejoice in it, and love the works of his mercy, who was so well pleased in the works of his power. He that was delighted in the creation was highly pleased in the nearer conveyances of himself, when he sent the holy Jesus to bear his image, and his mercies, and his glories, and offer them to the use and benefit of man. For this was the chief of the works of God, and therefore the blessed Master could not but be highest pleased with it, in imitation of his heavenly Father.

The woman observing our Saviour to have come with his

1

* Apud ipsos
fides obstinata,
misericordia in promptu,
adversus omnes alios
hostile odium.
Tacitus.

† Qua nubit
toties non nubit,
adultera lege est. Offendor
Mæchâ simpliciore minus.
Martial, ep.

2

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1 Pet. ii. 12.

2 Tit. 10.
2 Epist. Jo-
han. 10.Irenæ. i. 3. c.
3.
Euseb. i. 3. c.
13.

face from Jerusalem, was angry at him upon the quarrel of the old schism. The Jews and the Samaritans had differing rites, and the zealous persons upon each side did commonly dispute themselves into uncharitableness: and so have Christians upon the same confidence, and zeal, and mistake. For although *righteousness hath no fellowship with unrighteousness, nor Christ with Belial*; yet the consideration of the crime of heresy, which is a spiritual wickedness, is to be separate from the person, who is material. That is, no spiritual communion is to be endured with heretical persons, when it is certain they are such, when they are convinced by competent authority and sufficient argument. But the persons of the men are to be pitied, to be reprov'd, to be re-dargued and convinced, to be wrought upon by fair compliances and the offices of civility, and invited to the family of faith by the best arguments of charity, and the instances of a holy life; *having our conversation honest among them, that they may, beholding your good works, glorify God in the day when he shall visit them*. Indeed, if there be danger, that is, a weak understanding may not safely converse in civil society with a subtle heretic. In such cases they are to be avoided, not saluted: but as this is only when the danger is by reason of the unequal capacities and strengths of the person; so it must be only when the article is certainly heresy, and the person criminal, and interest is the ingredient in the persuasion, and a certain and a necessary truth destroyed by the opinion. We read that St. John, spying Cerinthus in a bath, refused to wash there, where the enemy of God and his holy Son had been. This is a good precedent for us, when the case is equal. St. John could discern the spirit of Cerinthus, and his heresy was notorious, fundamental and highly criminal, and the apostle a person assisted up to infallibility. And possibly it was done by the whisper of a prophetic spirit, and upon a miraculous design, for immediately upon his retreat the bath fell down, and crushed Cerinthus in the ruins. But such acts of aversion as these are not easily by us to be drawn into example, unless in the same or the parallel concurrence of equally concluding accidents. We must not quickly, nor upon slight grounds, nor unworthy instances call (heretic), there had need be a long process, and a high conviction, and a competent judge, and a necessary article, that must be ingredients into so sad and decretory de-

finitions and condemnation of a person or opinion. But if such instances occur, come not near the danger, nor the scandal. And this advice St. Cyprian gave to the lay people of his diocese. Let them decline their discourses, whose sermons *creep and corrode like a cancer; let there be no colloquies, no banquets, no commerce with such who are excommunicate, and justly driven from the communion of the church.* "For such persons (as St. Leo descants upon the apostle's expression of heretical discourses) creep in humbly, and with small and modest beginnings, they catch with flattery, they bind gently, and kill privily." Let therefore all persons who are in danger secure their persons and persuasions by removing far from the infection. And for the scandal, St. Herminigilda gave an heroic example, which in her persuasion, and the circumstances of the age and action, deserved the highest testimony of zeal, religious passion, and confident persuasion; for she rather chose to die by the mandate of her tyrant father Leonigildus the Goth, than she would at the Paschal solemnity receive the blessed sacrament at the hand of an Arian bishop.

But excepting these cases, which are not to be judged with forwardness, nor rashly taken measure of, we find that conversing charitably with persons of differing persuasions hath been instrumental to their conversion and God's glory. The believing wife may sanctify the unbelieving husband; and we find it verified in church story. St. Cecily converted her husband Valerianus; St. Theodora converted Sisinius; St. Monica converted Patricius, and Theodelinda Agilulphus; St. Clotilda persuaded King Clodoveus to be a Christian; and St. Natolia persuaded Adrianus to be a martyr. For they, having their conversation honest and holy, amongst the unbelievers, shined like virgin tapers in the midst of an impure prison, and amused the eyes of the sons of darkness with the brightness of the flame. For the excellency of a holy life is the best argument of the inhabitation of *God within the soul*, and who will not offer up his understanding upon that altar, where a Deity is placed as the president, and author of religion. And this very intercourse of the holy Jesus with the woman is abundant argument, that it were well we were not so forward to refuse communion with dissenting persons, upon the easy and confident mistakes of a too forward zeal. They that call heretic may themselves be the mistaken per-

Lib. 1. ep. 3.

Serm. 5. de
Jejum. deci-
mi Mensis.Gregor. 1. 3.
dial. 3. 13.

3

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sons, and by refusing to communicate the civilities of the hospitable entertainment may shut their doors upon truth, and their windows against light, and refuse to let salvation in. For sometimes ignorance is the only parent of our persuasions, and many times interest hath made an impure commixture with it, and so produced the issue.

4

The holy Jesus gently insinuates his discourses. *If thou hadst known who it is that asks thee water, thou wouldst have asked water of him.* Oftentimes we know not the person that speaks, and we usually choose our doctrine by our affections to the man; but then if we are uncivil upon the stock of prejudice, we do not know that it is Christ that calls our understandings to obedience, and our affections to duty and compliances. The woman little thought of the glories which stood right against her. He that sat upon the well had a throne placed above the heads of Cherubims. In his arms, who there rested himself, was the sanctuary of rest and peace, where wearied souls were to lay their heads, and dispose their cares, and there to turn them into joys, and to gild their thorns with glory. That holy tongue which was parched with heat, streamed forth rivulets of holy doctrine, which were to water all the world, to turn our deserts into paradise. And though he begged water at Jacob's well, yet Jacob drank at his; for at his charge all Jacob's flocks and family were sustained, and by him Jacob's posterity were made honourable and redeemed. But because this well was deep, and the woman had nothing to draw water with, and of herself could not fathom so great a depth, therefore she refused him; just as we do when we refuse to give drink to a thirsty disciple. Christ comes in that humble manner of address, under the veil of poverty or contempt, and we cannot see Christ from under that robe, and we send him away without an alms, little considering, that when he begs an alms of us in the instance of any of his poor relatives, he asks of us but to give him occasion to give a blessing for an alms. Thus do the ministers of religion ask support, but when the laws are not more just, than many of the people are charitable, they shall fare as their Master did; they shall preach, but unless they can draw water themselves, they shall not drink; but, *si scirent*, if men did but know who it is that asks them, that it is Christ either in his ministers, or Christ in his poor servants, certainly they

could not be so obstructed in the issues of their justice and charity, but would remember that no honour could be greater, no love more fortunate, than to meet with an opportunity to be expressed in so noble a manner, that God himself is pleased to call his own relief.

When the disciples had returned from the town, whither they went to buy provision, they wondered to see the *Master* talking alone with a woman. They knew he never did so before; they had observed him to be of a reserved deportment, and not only innocent, but secure from the dangers of malice, and suspicion in the matter of incontinence. The Jews were a jealous and froward people; and as nothing will more blast the reputation of a prophet that effeminacy and wanton affections; so he knew no crime was sooner objected, or harder cleared than that: of which because commonly it is acted in privacy, men look for no probation, but pregnant circumstances, and arguments of suspect: so nothing can wash it off until a man can prove a negative; and if he could, yet he is guilty enough in the estimate of the vulgar for having been accused. But then, because nothing is so destructive of the reputation of a governor, so contradictory to the authority and dignity of his person as the low and baser appetites of uncleanness, and the consequent shame and scorn, (insomuch that David having fallen into it, prayed God to confirm or establish him *spiritu principali* with the spirit of a prince, the spirit of lust being uningenuous and slavish), the holy Jesus, who was to establish a new law in the authority of his person, was highly curious so to demean himself, that he might be a person incapable of any such suspicions, and of a temper apt, not only to answer the calumny, but also to prevent the jealousy. But yet now he had a great design in hand, he meant to reveal to the Samaritans the coming of the Messias, and to this, his discourse to the woman was instrumental. And in imitation of our great Master, spiritual persons and the guides of others, have been very prudent and reserved in their societies and intercourse with women. Heretics have served their ends upon the impotency of the sex, and having *led captive silly women*, lead them about as triumphs of lust, and knew no scandal greater than the scandal of heresy, and therefore sought not to decline any, but were infamous in their unwary and lustful mixtures; Simon Magus had his Helena partner of his lust

5

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6

* 1 Cor. xiv.
35.

† Quam B.
Petri filiam
naturalem
non fuisse
recte probat
Baronius.

and heresy; the author of the sect of the Nicolaitans (if St. Hierome was not misinformed) had whole troops of women. Marcion sent a woman as his emissary to Rome; Apelles had his Philomene; Montanus, Prisca and Maximilla; Donatus was served by Lucilla; Helpidius by Agape, Priscillian by Galla, and Arrius spread his nets by opportunity of his conversation with the prince's sister, and first he corrupted her, then he seduced the world.

But holy persons, preachers of true religion and holy doctrines, although they were careful by public homilies to instruct the female disciples, that they who are heirs together with us of the same hope, may be servants in the same discipline and institution; yet they remitted them to their * husbands and guardians to be taught at home. And when any personal transactions concerning the needs of their spirit were of necessity to intervene between the priest and a woman, the action was done most commonly under public test: or if in private, yet with much caution and observation of circumstance, which might as well prevent suspicion, as preserve their innocence. Conversation and frequent and familiar address does too much rattle the ligaments and reverence of spiritual authority, and amongst the best persons is matter of danger. When the cedars of Libanus have been observed to fall, when David and Solomon have been dishonoured, he is a bold man that will venture further than he is sent in errand by necessity, or invited by charity, or warranted by prudence. I deny not but some persons have made holy friendships with women: Saint Athanasius with a devout and religious virgin, Saint Chrysostome with Olympia, Saint Hierome with Paula Romana, Saint John with the elect Lady, Saint Peter and Saint Paul with † Petronilla and Tecla. And therefore it were a jealousy beyond the suspicion of monks and eunuchs to think it impossible to have a chaste conversation with a distinct sex. 1. A pure, and right intention. 2. An intercourse not extended beyond necessity, or holy ends. 3. A short stay. 4. Great modesty. 5. And the business of religion will by God's grace hallow the visit, and preserve the friendship in its being spiritual, that it may not degenerate into carnal affection; and yet these are only advices useful, when there is danger in either of the persons, or some scandal incident to the profession, that to some persons, and in the conjunction of many circumstances are oftentimes not considerable.

When Jesus had resolved to reveal himself to the woman, he first gives her occasion to reveal herself to him, fairly insinuating an opportunity to confess her sins, that having purged herself from her impurity, she might be apt to entertain the article of the revelation of the Messiah; and indeed a crime in our manners is the greatest indisposition of our understanding to entertain the truth and doctrines of the Gospel: especially when the revelation contests against the sin, and professes open hostility to the lust. For faith being the gift of God, and an illumination, the spirit of God will not give this light to them, that prefer their darkness before it; either the will must open the windows, or the light of faith will not shine into the chamber of the soul. *How can ye believe* (said our blessed Saviour) *that receive honour one of another?* ambition and faith; believing God, and seeking of ourselves are incompetent and totally impossible. And therefore Serapion bishop of Thmuis spake like an angel (saith Socrates) saying, *that the mind which feedeth upon spiritual knowledge, must thoroughly be cleansed. The irascible faculty must first be cured with brotherly love and charity, and the concupiscible must be suppressed with continency and mortification*, then may the understanding apprehend the mysteriousness of Christianity. For since Christianity is a holy doctrine, if there be any remanent affections to a sin, there is in the soul a party disaffected to the entertainment of the institution, and we usually believe what we have a mind to; our understandings, if a crime be lodged in the will, being like icterical eyes, transmitting the species to the soul with prejudice, disaffection, and colours of their own framing. If a preacher should discourse, that there ought to be a parity amongst Christians, and that their goods ought to be in common, all men will apprehend, that not princes and rich persons, but the poor and the servants would soonest become disciples, and believe the doctrines, because they are the only persons likely to get by them, and it concerns the other not to believe him, the doctrine being destructive of their interests. Just such a persuasion is every persevering love to a vicious habit, it having possessed the understanding with fair opinions of it, and surprised the will with passion and desires, whatsoever doctrine is its enemy, will with infinite difficulty be entertained. And we know a great experience of it in the article of the Messiah dying on the cross, which though infinitely true, yet because to the Jews it was a scandal, and

John v. 44.

Lib. 4. hist. c. 23.

Lurida præterea sunt quæcunque tuentur Arquati—
Multaque sunt oculis in eorum denique mista Quæ contag sua palloribus omnia pingunt. Lucret. lib. 4.

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to the Greeks foolishness, could not be believed, they remaining in that indisposition; or unless the will were first set right, and they willing to believe any truth, though for it they must disclaim their interest; their understanding was blind, because the heart was hardened, and could not receive the impression of the greatest moral demonstration in the world.

8

The holy Jesus asked water of the woman, unsatisfying water, but promised that himself, to them that ask him, would give waters of life, and satisfaction infinite; so distinguishing the pleasures and appetites of this world from the desires and complacencies spiritual. Here we labour, but receive no benefit, we sow many times, and reap not, or reap and do not gather in; or gather in and do not possess; or possess but do not enjoy; or if we do enjoy, we are still unsatisfied, it is with anguish of spirit and circumstances of vexation. A great heap of riches make neither our clothes warm nor our meat more nutritive, nor our beverage more pleasant, and it feeds the eye, but never fills it, but, like drink to an hydropic person, increases the thirst and promotes the torment. But the grace of God, though but like a grain of mustard seed, fills the furrows of the heart; and as the capacity increases, itself grows up in equal degrees, and never suffers any emptiness or dissatisfaction, but carries content and fulness all the way, and the degrees of augmentation are not steps and near approaches to satisfaction, but increasings of the capacity; the soul is satisfied all the way, and receives more, not because it wanted any, but that it can now hold more, is more receptive of felicities; and in every minute of sanctification, there is so excellent a condition of joy, and high satisfaction, that the very calamities, the afflictions and persecutions of the world are turned into felicities by the activity of the prevailing ingredient, like a drop of water falling into a tun of wine, it is ascribed into a new family, losing its own nature by a conversion into the more noble. For now that all passionate desires are dead, and there is nothing remanent that is vexatious, the peace, the serenity, the quiet sleeps, the evenness of spirit and contempt of things below, remove the soul from all neighbourhood of displeasure, and place it at the foot of the throne, whither when it is ascended, it is possessed of felicities eternal. These were the waters which were given to us to drink, when with the rod of God the rock Christ Jesus was smitten: the

spirit of God moves for ever upon these waters, and when the angel of the covenant had stirred the pool, whoever descends hither shall find health and peace, joys spiritual and the satisfactions of eternity.

THE PRAYER.

O HOLY Jesus, fountain of eternal life, thou spring of joy, and spiritual satisfactions, let the holy stream of blood and water issuing from thy sacred side cool the thirst, soften the hardness, and refresh the barrenness of my desert soul; that I, thirsting after thee, as the wearied hart after the cool stream, may despise all the vainer complacencies of this world, refuse all societies, but such as are safe, pious, and charitable, mortify all sottish appetites, and may desire nothing but thee, seek none but thee, and rest in thee with entire dereliction of my own caitiff inclinations; that the desires of nature may pass into desires of grace, and my thirst and my hunger may be spiritual, and my hopes placed in thee, and the expresses of my charity upon thy relatives, and all the parts of my life may speak thy love, and obedience to thy commandments, that thou possessing my soul, and all its faculties during my whole life, I may possess thy glories in the fruition of a blessed eternity; by the light of thy Gospel here, and the streams of thy grace being guided to thee the fountain of life and glory, there to be inebriated with the waters of Paradise, with joy and love and contemplation, adoring and admiring the beauties of the Lord for ever and ever. Amen.



SECTION XIII.

*Considerations of CHRIST'S first Preaching, and the
Accidents happening about that time.*

1

WHEN John was cast into prison, then began Jesus to preach, not only because the ministers of John by order of divine designation were to precede the publication of Jesus, but also upon prudent considerations, and designs of providence, lest two great personages at once upon the theatre of Palestine might have been occasion of divided thoughts, and these have determined upon a schism, some professing themselves to be of Christ, some of John. For once an offer was made of a dividing question by the spite of the Pharisees, *Why do the disciples of John fast often, and thy disciples fast not?* But when John went off from the scene, then Jesus appeared like the sun, in succession to the morning star, and there were no divided interests upon mistake, or the fond adherencies of the followers: and although the holy Jesus would certainly have cured all accidental inconveniences, which might have happened in such accidents, yet this may become a precedent to all prelates to be prudent in avoiding all occasions of a schism, and rather than divide a people, submit and relinquish an opportunity of preaching to their inferiors, as knowing that God is better served by charity than a homily; and if my modesty made me resign to my inferior, the advantages of honour to God by the cession of humility is of greater consideration than the smaller and accidental advantages of better penned and more accurate discourses.

2

The holy Jesus, the great Physician of our souls, now entering upon his cure, and the diocese of Palestine, which was afterwards enlarged to the pale of the Catholic Church, was curious to observe all advantages of prudence for the benefit of souls, by the choice of place, by quitting the place of his education, (which because it had been poor and humble was apt to procure contempt to his doctrine and despite to his person) by fixing in Capernaum, which had the advantage of popularity, and the opportunity of extending the be-

nefit, yet had not the honour and ambition of Jerusalem ; that the ministers of religion might be taught to seek and desire employment in such circumstances, which may serve the end of God, but not of ambition ; to promote the interest of souls, but not the inordination of lower appetites. Jesus quitted his natural and civil interests, when they were less consistent with the end of God, and his prophetic office, and considered not his mother's house, and the vicinage in the accounts of religion beyond those other places, in which he might better do his Father's work ; in which a forward piety might behold the insinuation of a duty to such persons, who by rights of law and custom were so far instrumental to the cure of souls as to design the persons ; they might do but duty if they first considered the interests of souls before the advantages of their kindred and relatives ; and although if all things else be alike, they may in equal dispositions prefer their own before strangers ; yet it were but reason, that they should first consider sadly, if the men be equal, before they remember that they are of the kindred, and not let this consideration be ingredient into the former judgment. And, another degree of liberty yet there is, if our kindred be persons apt and holy, and without exceptions either of law or prudence, or religion, we may do them advantages before others, who have some degrees of learning and improvement beyond the other ; or else no man might lawfully prefer his kindred, unless they were absolutely the ablest in a diocese or kingdom ; which doctrine were a snare apt to produce scruples to the consciences rather than advantages to the cure. But then also patrons should be careful, that they do not account their clerks by an estimate taken from comparison with unworthy candidates, set up on purpose, that when we choose our kindred we may abuse our consciences by saying we have fulfilled our trust, and made election of the more worthy. In these and the like cases, let every man who is concerned, deal with justice, nobleness, and sincerity, with the simplicity of a Christian, and the wisdom of a man, without tricks and stratagems to disadvantage the Church by doing temporal advantages to his friend or family.

The blessed Master began his office with a Sermon of repentance, as his decessor John the Baptist did in his ministration, to tell the world that the new Covenant, which was

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to be established by the mediation and office of the holy Jesus was a covenant of grace and favour, not established upon works, but upon promises, and remission of right on God's part, and remission of sins on our part. The law was a covenant of works, and whoever prevaricated any of its sanctions in a considerable degree, he stood sentenced by it without any hopes of restitution supplied by the law. And therefore it was the *covenant of works*; not because good works were then required more than now, or because they had more efficacy than now, but because all our hopes did rely upon the perfection of works and innocence without the suppletories of grace, pardon, and repentance. But the Gospel is therefore a *covenant of grace*, not that works are excluded from our duty, or from co-operating to heaven; but that because there is in it so much mercy, that the imperfections of the works are made up by the grace of Jesus, and the defects of innocence are supplied by the substitution of repentance. Abatements are made for the infirmities and miseries of humanity; and if we do our endeavour now after the manner of men, the faith of Jesus Christ, that is, conformity to his laws, and submission to his doctrine, entitles us to the grace he hath purchased for us, that is, our sins for his sake shall be pardoned. So that the Law and the Gospel are not opposed barely upon the title of *faith* and *works*, but as *the covenant of faith*, and *the covenant of works*. In the faith of a Christian works are the great ingredient, and the chief of the constitution, but the Gospel is not a *covenant of works*, that is, it is not an agreement upon the stock of innocence without allowances of repentance, requiring obedience in rigour, and strictest estimate. But the Gospel requires the holiness of a Christian, and yet after the manner of a man; for, always provided, that we do not allow to ourselves a liberty, but endeavour with all our strength, and love with all our soul, that which, if it were upon our allowance, would be required at our hands, now that it is against our will, and highly contested against, is put upon the stock of Christ, and allowed to us by God in the accounts of pardon, by the merits of Jesus, by the covenant of the Gospel. And this is, the repentance and remission of sins, which John first preached upon the approximation of the kingdom, and Christ at the first manifestation of it, and the Apostles afterward in the name of Jesus.

Jesus now having begun his preaching, began also to gather his family ; and first called Simon and Andrew, then James and John, at whose vocation he wrought a miracle, which was a signification of their office, and the success of it ; a draught of fishes so great and prodigious, that it convinced them that he was a person very extraordinary, whose voice the fishes heard, and came at his call ; and since he designed them to become fishers of men, although themselves were as unlikely instruments to persuade men, as the voice of the Son of man to command fishes, yet they should prevail in so great numbers, that the whole world should run after them, and upon their summons come into the net of the Gospel ; becoming disciples of the glorious Nazarine. St. Peter the first time that he threw his net at the descent of the Holy Ghost in Pentecost caught three thousand men, and at one sermon sometimes the princes of a nation have been converted, and the whole land presently baptized ; and the multitudes so great, that the Apostles were forced to design some men to the ministration of baptism by way of peculiar office ; and it grew to be work enough, the easiness of the ministry being made busy and full of employment, where a whole nation became disciple. And indeed the doctrine is so holy, the principle so divine, the instruments so supernatural, the promises so glorious, the revelations so admirable, the rites so mysterious, the whole fabric of the discipline so full of wisdom, persuasion, and energy, that the infinite number of the first conversions were not so great a wonder, as that there are so few now : every man calling himself Christian, but few having that *power of godliness*, which distinguishes Christian from a word and an empty name. And the word is now the same, and the arguments greater, for some have been growing ever since, as the prophecies have been fulfilled, and the sermons more, and the Spirit the same, and yet such diversity of operations, that we hear and read the sermons and dictates evangelical, as we do a romance, but that it is with less passion, but altogether as much unconcerned, as with a story of Salmonassar, or Ibrahim Bassa ; for we do not leave one vice, nor reject one lust, nor deny one impetuous temptation the more for the four Gospels' sake, and all St. Paul's Epistles mingled in the argument. And yet all think themselves fishes within Christ's net, and the prey of the Gospel ; and it is true they are so ; for the king-

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5

dom is like unto a net, which enclosed fishes good and bad, but this shall be of small advantage, when the net shall be drawn to the shore, and the separation made.

When Jesus called those Disciples, they had been fishing all night, and caught nothing; but when Christ bad them let down the net, they took multitudes, to shew to us, that the success of our endeavours is not in proportion to our labours, but the Divine assistance and benediction. It is not the excellency of the instrument, but the capacity of the subject, nor yet this alone, but the aptness of the application, nor that without an influence from heaven, can produce the fruits of a holy persuasion and conversion. *Paul may plant, and Apollos may water, but God gives the increase.* Indeed when we let down the nets at the Divine appointment, the success is the more probable, and certainly God will bring benefit to the place, or honour to himself, or salvation to them, that will obey, or conviction to them that will not: but whatever the fruit be in respect of others, the reward shall be great to themselves. And therefore St. Paul did not say he had profited, *but he had laboured more than they all*, as knowing the Divine acceptance would take its account in proportion to our endeavours and intendments, not by commensuration to the effect, which being without us, depending upon God's blessing and the cooperation of the recipients can be no ingredients into our account. But this also may help to support the weariness of our hopes, and the protraction and deferring of our expectation, if a laborious Prelate, and an assiduous preacher have but few returns to his many cares and greater labours. A whole night a man may labour (the longest life is no other) and yet catch nothing, and then the Lord may visit us with his special presence, and more forward assistances, and the harvest may grow up with the swiftness of a gourd, and the fruitfulness of olives, and the plaisance of the vine, and the strength of wheat. And whole troops of penitents may arise from the darkness of their graves, at the call of one Sermon, even when he please: and till then we must be content, that we do our duty, and lay the consideration of the effect at the feet of Jesus.

6

In the days of the Patriarchs, the governors of the Lord's people were called Shepherds; so was Moses, and so was David. In the days of the Gospel they are Shepherds still, but with the addition of a new appellative, for now they are

called Fishers; both the callings were honest, humble, and laborious, watchful and full of trouble, but now that both the titles are conjunct, we may observe the symbol of an implicit and folded duty. There is much simplicity and care in the Shepherd's trade: there is much craft and labour in the Fisher's; and a Prelate is to be both, full of piety to his flock, careful of their welfare; yet, because in the political and spiritual sense too *feeding* and *governing* are the same duty, it concerns them that have cure of souls to be discreet and wary, observant of advantages, laying such baits for the people, as may entice them into the nets of Jesus' discipline. *But being crafty I caught you* (saith St. Paul.) For he was a Fisher too, and so must spiritual persons be fishers to all spiritual senses of watchfulness and care and prudence, only they must not fish for preferment and ambitious purposes, but must say with Abraham, *Date nobis animas, cetera vobis tollite*, which St. Paul renders, *we seek not yours, but you*. And in order to such acquist, the purchase of souls; let them have the diligence and the craft of fishers, the watchfulness and care of shepherds, the prudence of politics, the tenderness of parents, the spirit of government, the wariness of observation, great knowledge of the dispositions of their people, and experience of such advantages, by means of which they may serve the ends of God, and of salvation upon their soul.

When Peter had received the fruits of a rich miracle in the prodigious and prosperous draught of fishes, he instantly falls down at the feet of Jesus, and confesses himself a sinner, and unworthy of the presence of Christ. In which confession I not only consider the conviction of his understanding by the testimony of the miracle, but the modesty of his spirit, who in his exaltation, and the joy of a sudden and a happy success, retired into humility and consideration of his own unworthiness, lest, as it happens in sudden joys, the lavishness of his spirit should transport him to intemperance, to looser affections, to vanity and garishness, less becoming the severity and government of a disciple of so great a Master. For in such great and sudden accidents men usually are dissolved and melted into joy and inconsideration, and let fly all their severe principles and discipline of manners, till, as Peter here did, though to another purpose, they say to Christ, *Depart from me, O Lord*, as if such excellencies of joys, like the lesser

7

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Simul et quod
gaudes et
quod times
contrahe. *Se-
neca.*

8

stars, did disappear at the presence of him who is the fountain of all joys regular and just. When the spirits of the body have been bound up by the cold winter air, the warmth of the spring makes so great an aperture of the passages, and by consequence such dissolution of spirits in the presence of the sun, that it becomes the occasion of fevers and violent diseases, just such a thing is a sudden joy, in which the spirits leap out from their cells of austerity and sobriety, and are warmed into fevers and wildnesses, and forfeiture of all judgment and rigorous understanding. In these accidents the best advice is to temper and allay our joys with some instant consideration of the vilest of our sins, the shamefullest of our disgraces, the most dolorous accident of our lives, the worst of our fears, with meditation of death, or the terrors of doomsday, or the unimaginable miseries of damned and accursed spirits. For such considerations as these are good instruments of sobriety, and are correctives to the malignity of excessive joys, or temporal prosperities, which, like minerals, unless allayed by art, prey upon the spirits, and become the union of a contradiction, being turned into mortal medicines.

At this time Jesus preached to the people from the ship, which in the fancies and tropical discourings of the old doctors signifies the church, and declares that the homilies of order and authority must be delivered from the oracle; they that preach must be sent, and God hath appointed tutors and instructors of our consciences by special designation, and peculiar appointment, if they that preach do not make their sermons from the ship, their discourses either are the false murmurs of heretics and false shepherds, or else of thieves and invaders of authority, or corrupters of discipline and order. For God, that loves to hear us in special places, will also be heard himself by special persons; and since he sent his angels ministers to convey his purposes of old, then when the law was ordained by angels, as by the hands of a Mediator, now also will he send his servants, the sons of men, since the new law was ordained by the Son of man, who is the Mediator between God and man in the new covenant. And therefore, in the ship Jesus preached, but he had first caused it to put off from land, to represent to us, that the ship in which we preach must be put off from the vulgar communities of men* separate from the people, by the designation of spe-

* Χρησιν γὰρ τοῦ
πλοίου πρὸς τὸ

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cial appointment, and of special holiness; that is, they neither must be common men, nor of common lives, but consecrated by order, and hallowed by holy living, lest the person want authority in destitution of a divine character, and his doctrine loose its energy and power, when the life is vulgar, and hath nothing in it holy and extraordinary.

The holy Jesus in the choice of his apostles was resolute and determined to make election of persons bold and confident (for so the Galileans were observed naturally to be, and Peter was the boldest of the twelve, and a good sword-man, till the spirit of his Master had fastened his sword within the scabbard, and charmed his spirit into quietness), but he never chose any of the Scribes and Pharisees, none of the doctors of the law, but persons ignorant and unlearned; which in design and institutions, whose divinity is not demonstrated from other arguments, would seem an art of concealment and distrust. But in this, which derives its rays from the fountain of wisdom, most openly and infallibly, it is a contestation against the powers of the world upon the interests of God, that he who does all the work, might have all the glory, and in the productions in which he is fain to make the instruments themselves, and give them capacity and activity, every part of the operation, and causality, and effect, may give to God the same honour he had from the Creation, for his being the only workman: with the addition of those degrees of excellency, which in the works of redemption of man are beyond that of his creation and first being.

ὁμοιον ὄθεν και
μονος ἱερευς ὁ
σοφος λαγνεται,
μονος θρονοῦλης,
μονος εἰδως ευ-
ξασθαι' μονος
γαρ οὐδε τιμας,
ὁ τὴν αξίαν μη
συγχωρη των τι-
μιωμενων, και ὁ
προφητεμενως
ἱερεον ἀεικλον
προσαγγων.
Hieroc. in
Pythag.

THE PRAYER.

O ETERNAL Jesu, Lord of the creatures, and Prince of the Catholic Church, to whom all creatures obey in acknowledgment of thy supreme dominion, and all according to thy disposition cooperate to the advancement of thy kingdom; be pleased to order the affairs and accidents of the world, that all things in their capacity may do the work of the gospel, and cooperate to the good of the elect, and retrench the growth of vice, and advance the interests of virtue. Make all the states and orders of men disciples of thy holy institution: let princes worship thee and defend religion; let thy clergy do thee honour by personal zeal, and vigilancy over their flocks; let all the world submit to thy sceptre, and praise thy righteous-

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ness, and adore thy judgments, and revere thy laws, and in the multitudes of thy people within the inclosure of thy nets, let me also communicate in the offices of a strict and religious duty, that I may know thy voice, and obey thy call, and entertain thy Holy Spirit, and improve my talents; that I may also communicate in the blessings of the church; and when the nets shall be drawn to the shore, and the angels shall make separation of the good fishes from the bad, I may not be rejected, or thrown into those seas of fire, which shall afflict the enemies of thy kingdom, but be admitted into the societies of saints, and the everlasting communion of thy blessings and glories, O blessed and eternal Jesu. Amen.

DISCOURSE VIII.

Of Repentance.

¹
Acts xx. 21.

THE whole doctrine of the gospel is comprehended by the Holy Ghost in these two summaries, *faith* and *repentance*; that those two potent and imperious faculties, which command our lower powers, which are the fountain of actions, the occasion and capacity of laws, and the title to reward or punishment, the *will* and the *understanding*, that is, the whole man considered in his superior faculties, may become subjects of the kingdom, servants of Jesus, and heirs of glory. Faith supplies our imperfect conceptions, and corrects our ignorance, making us to distinguish good from evil, not only by the proportions of reason, and custom, and old laws, but by the new standard of the Gospel. It teaches us all those duties, which were enjoined us in order to a participation of mighty glories, it brings our understanding into subjection, making us apt to receive the Spirit for our guide, Christ for our master, the Gospel for our rule, the laws of Christianity for our measure of good and evil: and it supposes us naturally ignorant, and comes to supply those defects, which in our understandings were left after the spoils of innocence, and wisdom made in Paradise upon Adam's prevarication, and continued and increased by our neglect, evil customs, voluntary deceptions, and infinite prejudices. And as faith presupposes our ignorance, so repentance presupposes our malice and iniquity; the whole design of Christ's coming, and the doctrines of the Gospel

being to recover us from a miserable condition, from ignorance to spiritual wisdom, by the conduct of faith: and from a vicious habitually depraved life, and ungodly manners to the purity of the sons of God, by the instrument of repentance.

And this is a loud publication of the excellency and glories of the Gospel, and the felicities of man over all the other instances of creation. The angels, who were more excellent spirits than human souls, were not comprehended and made safer within a covenant and provisions of repentance. Their first act of volition was their whole capacity of a blissful or a miserable eternity: they made their own sentence, when they made their first election; and having such excellent knowledge, and no weaknesses to prejudice and trouble their choice, what they first did, was not capable of repentance, because they had at first in their intuition and sight all which could afterward bring them to repentance. But weak man, who knows first by elements, and after long study learns a syllable, and in good time gets a word, could not at first know all those things, which were sufficient or apt to determine his choice, but as he grew to understand more, saw more reasons to rescind his first elections. The angels had a full peremptory will, and a satisfied understanding at first, and therefore were not to mend their first act by a second contradictory. But poor man hath a will always strongest, when his understanding is weakest, and chooseth most when he is least able to determine, and therefore is most passionate in his desires, and follows his object with greatest earnestness, when he is blindest, and hath the least reason so to do. And therefore God, pitying man, begins to reckon his choices to be criminal, just in the same degree as he gives him understanding. The violences and unreasonable actions of childhood are no more remembered by God, than they are understood by the child. The levities and passions of youth are not aggravated by the imputation of malice, but are sins of a lighter dye, because reason is not yet impressed, and marked upon them with characters and tincture in grain: but he who, when he may choose because he understands, shall choose the evil and reject the good, stands marked with a deep guilt; and hath no excuse left to him, but as his degrees of ignorance left his choice the more imperfect. And because every sinner in the style of Scripture is a fool, and

2

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3

hath an election as imperfect as is the action; that is, as great a declension from prudence, as it is from piety, and the man understands as imperfectly as he practises; therefore God sent his Son to take upon him, not the nature of angels, but the seed of Abraham, and to propound salvation upon such terms as were possible: that is, upon such a piety, which relies upon experience, and trial of good and evil; and hath given us leave, if we choose amiss at first, to choose again, and choose better. Christ having undertaken to pay for the issues of their first follies, to make up the breach made by our first weaknesses and abused understandings.

But as God gave us this mercy by Christ, so he also revealed it by him. He first used the authority of a Lord, and a Creator, and a Lawgiver; he required obedience, indeed, upon reasonable terms, upon the instance of but a few commandments at first, which, when he afterwards multiplied, he also appointed ways to expiate the smaller irregularities; but left them eternally bound without remedy, who should do any great violence or a crime. But then he bound them but to a temporal death. Only this; as an eternal death was also tacitly implied, so also a remedy was secretly ministered, and repentance particularly preached by homilies distinct from the covenant of Moses' law. The law allowed no repentance for greater crimes, *He that was convicted of adultery was to die without mercy*; but God pitied the miseries of man, and the inconveniences of the law, and sent Christ to suffer for the one, and remedy the other, *For so it behoved Christ to suffer, and to rise from the dead, and that repentance, and remission of sins should be preached in his name among all nations*. And now this is the last and only hope of man; who in his natural condition is imperfect, in his customs vicious, in his habits impotent and criminal. Because man did not remain innocent, it became necessary he should be penitent, and that this penitence should by some means be made acceptable, that is, become the instrument of his pardon, and restitution of his hope. Which, because it is an act of favour, and depends wholly upon the Divine indignation, and was revealed to us by Jesus Christ, who was made not only the prophet and preacher, but the mediator of this new covenant and mercy, it was necessary we should become disciples of the holy Jesus, and servants of his institution; that is, run to him to be made partakers of the mer-

Luke xxiv.
46.

Parcus Deorum cultor et infrequens Insanientis dum sapientie Consultus erro; nunc retrorsum Vela dare, at-

cies of this new covenant, and accept of him such conditions as he should require of us.

This covenant is then consigned to us, when we first come to Christ, that is, when we first profess ourselves his disciples and his servants, disciples of his doctrine, and servants of his institution; that is, in baptism, in which Christ, who died for our sins, makes us partakers of his death. *For we are buried by baptism into his death*, saith St. Paul. Which was also represented in ceremony by the immersion appointed to be the rite of that sacrament. And then it is, that God pours forth together with the sacramental waters a salutary and holy fountain of grace to wash the soul from all its stains and impure adherences. And therefore this first access to Christ is in the style of Scripture called *regeneration*, the *new birth*, *redemption*, *renovation*, *expiation*, or *atonement with God*, and *justification*. And these words in the New Testament relate principally and properly to the abolition of sins committed before baptism. *For we are justified freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation to declare his righteousness for the remission of sins that are past. To declare, I say, at this time his righteousness.* And this is that which St. Paul calls *justification by faith*, that boasting might be excluded, and the grace of God by Jesus made exceeding glorious. For this being the proper work of Christ, the first entertainment of a disciple, and manifestation of that state, which is first given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of sin, and leaves nothing remaining that can condemn; we then *freely* receive the entire and perfect effect of that atonement which Christ made for us; we are put into a condition of innocence and favour. And this, I say, is done regularly in baptism; and St. Paul expresses it to this sense, after he had enumerated a series of vices subjected in many, he adds, *And such were some of you, but ye are washed, but ye are sanctified.* There is nothing of the old guilt remanent, when *Ye were washed ye were sanctified*, or as the Scripture calls it in another place, *Ye were redeemed from your vain conversation.*

For this grace was the formality of the covenant. *Repent, and believe the Gospel. Repent, and be converted*, (so it is in St. Peter's sermon,) *and your sins shall be done away*, that

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que iterare
cursus
Cogor relin-
tos. *Hor. l. 1.*
Od. 34.
4

Rom. vi. 4.

1 Pet. iii. 21.
Rom. v. 1.
Tit. iii. 5. 7.
Rom. iii. 26.
Gal. ii. 16.
Rom. iii. 24,
25.

Ver. 27.

1 Cor. vi. 11.

1 Pet. i. 18.

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Mark i. 15.
Acts iii. 19.
Acts ii. 38.
Mark xvi. 16.
Ephes. v. 26.
Θανειδε μοι ου
καὶ ἀνδρωτων
ζηντες, αλλας
κατα Ιησυν
Χριστον τον δι
ημας αποθανον-
τα, ινα πιστευου-
τες εις τον θανα-
τον αυτου δια τη
βαπτισματος
κοινωνου της
ανταςτασης αυ-
του γρηγορε
Ignat. ad
T'raill.
Εστων δε δι ιδου-
τος, και πιστους,
και εως ο προ-
παυσαντα ο-
μενοι και μελαιν-
ουτες εφ' οι
ημαρτον, εφου-
δονται την μελ-
ανταν επε-
χευσαι τε Θε-
κριν. Just.
Mart. Dial.
cum Tryph.
Acts viii. 38;
x. 47; xvi. 15,
33.
Rom. iii. 24.
* Eadem est
ratio laboran-
tium in vinea,
quos Domi-
nus in para-
bola. Matth.
xx. undeci-
mâ demum
horâ condux-
erat, omnes
sequelem sor-
tem promere-
bantur. Ratio
æ, est, quia
antea vocati
non erant.
Nemo nos
conduxerat,
verse 7.

was the covenant. But that Christ chose baptism for its signature appears in the parallel; *Repent and be baptized, and wash away your sins; for Christ loved his church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* The sanctification is integral, the pardon is universal and immediate.

But here the process is short, no more at first but this, *Repent and be baptized, and wash away your sins*, which baptism, because it was speedily administered, and yet not without the preparatives of faith and repentance, it is certain those predispositions were but instruments of reception, actions of great facility, of small employment, and such as, supposing the person not unapt, did confess the infiniteness of the Divine mercy, and fulness of the redemption; and is called by the apostle, *a being justified freely*.

Upon this ground it is, that by the doctrine of the church, heathen persons, *strangers from the covenant of grace*, were invited to a confession of faith, and dereliction of false religions, with a promise, that at the very first resignation of their persons to the service of Jesus, they should obtain full pardon. It was St. Cyprian's counsel to old Demetrianus: "*Now in the evening of thy days, when thy soul is almost expiring, repent of thy sins, believe in Jesus, and turn Christian; and although thou art almost in the embraces of death, yet thou shalt be comprehended of immortality.*" *Baptizatus ad horam securus hinc exit*, saith St. Austin. A baptized person dying immediately, shall live eternally and gloriously. And this was the case of the thief* upon the cross; he confessed Christ, and repented of his sins and begged pardon, and did acts enough to facilitate his first access to Christ, and but to remove the hindrances of God's favour; then he was redeemed and reconciled to God by the death of Jesus, that is, he was pardoned with a full, instantaneous, integral and clear pardon: with such a pardon, which declared the glory of God's mercies, and the infiniteness of Christ's merit, and such as required a mere reception and entertainment on man's part.

But then we, having received so great a favour, enter into covenant to correspond with a proportionable endeavour;

the benefit of absolute pardon, that is, salvation of our souls, being not to be received, *till the times of refreshing shall come from the presence of the Lord*; all the interval we have promised to live a holy life in obedience to the whole discipline of Jesus. That is the condition on our part: and if we prevaricate that, the mercy shewn to the blessed thief is no argument of hope to us, because he was saved by the mercies of the first access, which corresponds to the remission of sins we receive in baptism; and we shall perish by breaking our own promises and obligations, which Christ passed upon us, when he made with us the covenant of an entire and gracious pardon.

For in the precise covenant there is nothing else described, but pardon so given, and ascertained upon an obedience persevering to the end. And this is clear in all those places of Scripture, which expresses a holy and innocent life to have been the purpose and design of Christ's death for us, and redemption of us from the former estate.* *Christ bare our sins in his own body on the tree, that we, being dead unto sins, should live unto righteousness, by whose stripes ye are healed.* (Erinde) from our being healed, from our dying unto sin, from our being buried with Christ, from our being baptized unto his death; the end of Christ's dying for us is, that we should live unto righteousness: which was also highly and prophetically expressed by St. Zachary, in his divine ecstasy. *This was the oath, which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life.* And St. Paul discourses to this purpose pertinently and largely. *For the grace of God, that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, (hi sunt angeli, quibus in lavacro renuntiavimus, saith Tertullian, those are the evil angels, the devil and his works, which we deny or renounce in baptism) we should live soberly, righteously, and godly, in this present world,* that is, lead a whole life in the pursuit of universal holiness, (sobriety, justice, and godliness being the proper language to signify our religion, and respects to God, to our neighbours, and to ourselves,) and that this was the very end of our dying in baptism, and the design of Christ's manifestation of our redemption, he adds, (*looking for that blessed hope,*

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Acts iii. 19. Licet latro veniam meruisset in fine de omni suo crimine, non tamen dedit baptizatis peccandi et perseverandi autoritatem. Tunc enim baptizatus est, qui tunc primum Christum in cruce confessus est. Pœnitentia enim si in extremo vitæ hiatu adveniret, sanat et liberat in ablutione baptismi. Illi autem, cum potuerunt, nunquam converti voluerunt, confitentes cum jam peccare nequeunt, non sic facile acquirunt, quod volunt. S. Aug. cap. Nullus de peccatis. dist. 7. * Vide Part III. Consid. of Crucifix. of Jesus. 1 Pet. ii. 24. Luke i. 73. Tit. ii. 11.

PART II.

Rom. vi. 3, 4.

Verse 6.

10

and glorious appearing of the great God, and our Saviour Jesus, who gave himself for us,) to this very purpose (that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works) purifying a people peculiar to himself is cleansing it in the laver of regeneration, and appropriating it to himself in the rites of admission and profession. Which plainly designs the first consignation of our redemption to be in baptism, and that Christ, there cleansing his church from every spot or wrinkle, made a covenant with us, that we should renounce all our sins, and he should cleanse them all, and then that we should abide in that state. Which is also very explicitly set down by the same apostle in that divine and mysterious epistle to the Romans; How shall we, that are dead to sin, live any longer therein? know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Well, what then? Therefore we are buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. That is the end and mysteriousness of baptism, it is a consignation into the death of Christ, and we die with him that once, that is, die to sin, that we may for ever after live the life of righteousness. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. That is, from the day of our baptism, to the day of our death. And therefore God, who knows the weaknesses of our part, and yet the strictness and necessity of conserving baptismal grace by the covenant evangelical, hath appointed the auxiliaries of the Holy Spirit to be ministered to all baptized people in the holy rite of confirmation, that it might be made possible to be done by Divine aids, which is necessary to be done by the Divine commandments.

And this might not be improperly said to be the meaning of those words of our blessed Saviour: *He that speaks a word against the Son of man, it shall be forgiven him, but he that speaks a word against the Holy Ghost, it shall not be forgiven him.* That is, those sins, which were committed in infidelity, before we became disciples of the holy Jesus, are to be remitted in baptism, and our first profession of the religion: but the sins committed after baptism and confirmation, in which we receive the Holy Ghost, and by which the holy

Spirit is grieved, are to be accounted for with more severity. And, therefore, the *primitive church, understanding our obligations according to this discourse, admitted not any to holy orders who had lapsed and fallen into any sin of which she could take cognizance, that is, such who had not kept the integrity of their baptism; but sins committed before baptism were no impediments to the susception of orders, because they were absolutely extinguished in baptism. This is the nature of the covenant we made in baptism, that is the grace of the Gospel, and the effect of faith and repentance, and it is expected we should so remain. For it is no where expressed to be the mercy and intention of the covenant evangelical, that this redemption should be any more than once, or that repentance, which is in order to it, can be renewed to the same or so great purposes and present effects.

But after we are once reconciled in baptism, and put entirely into God's favour, when we have once been redeemed, if we then fall away into sin, we must expect God's dealing with us in another manner, and to other purposes. Never must we expect to be so again justified, and upon such terms as formerly: the best days of our repentance are interrupted; not that God will never forgive them that sin after baptism, and recover by repentance; but that restitution by repentance after baptism is another thing than the first redemption. No such entire, clear, and integral, determinate, and presential effects of repentance; but an imperfect, little, growing, uncertain, and hazardous reconciliation. A repentance, that is always in production, a renovation by parts, a pardon that is revocable, a *salvation* to be wrought by *fear* and *trembling*; all our remanent life must be in bitterness, our hopes allayed with fears, our meat attempered with colloquintida, and death is in the pot: as our best actions are imperfect, so our greatest graces are but possibilities, and aptnesses to a reconciliation, and all our life we are working ourselves into that condition we had in baptism, and lost by our relapse. As the habit lessens, so does the guilt; as our virtues are imperfect, so is the pardon; and because our piety may be interrupted, our state is uncertain, till our possibilities of sin are ceased, till our fight is finished, and the victory therefore made sure, because there is no more fight. And it is remarkable, that St. Peter gives counsel to live

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* Vitia Catechumeno non imputantur fidei, imo et polygamia ante baptismum sacerdotio non ponebat obicem. *S. Hieron in fin. Apol. 1. contra Rufin.*
S. Aug. de bono conjugali, de sacramento enim agitur, non de peccato.
 Nam in baptismo omnia peccata dimittuntur. *Can. Apost. 17. Concil. Eliber. c. 30, 31.*
 Mundus post diluvium rursus delinquens igni destinatur: sicut et homo qui post baptismum delicta restaurat. *Tertull. de Baptis.*
 Nunc hic dies aliam vitam adfert, alios mores postulat.

Ante obitum nemo supremaque funera felix.

PART II.

2 Pet. i. 4.

Verse 4.
Verse 10.Vide etiam
Col. i. 21, 22,
23.

2 Pet. i. 9.

12

holily in pursuance of our *redemption*, of our *calling*, and of our *escaping from that corruption, that is in the world through lust*, lest we lose the benefit of our purgation, to which by way of antithesis he opposes this. *Wherefore the rather give diligence to make your calling and election sure.* And, *if ye do these things, ye shall never fall.* Meaning, by the perpetuating our state of baptism and first repentance, we shall never fall, but be in a sure estate; *our calling and election shall be sure.* But not, if we fall, *if we forget we were purged from our old sins*; if we forfeit our calling, we have also made our election unsure, moveable, and disputable.

So that now the hopes of lapsed sinners relies upon another bottom. And as in Moses' law there was no revelation of repentance, but yet the Jews had hopes in God, and were taught the succours of repentance by the homilies of the prophets, and other accessory notices: so in the Gospel the covenant was established upon faith and repentance, but it was consigned in baptism, and was verifiable only in the integrity of a following holy life: but yet the mercies of God in pardoning sinners lapsed after baptism was declared to us by collateral and indirect occasions: by the sermons of the Apostles, and the commentaries of apostolical persons, who understood the meaning of the Spirit, and the purposes of the Divine mercy, and those other significations of his will, which the blessed Jesus left upon records in other parts of his testament, as in codicils annexed, besides the precise testament itself. And it is certain, if in the covenant of grace there be the same involution of an after repentance, as there is of present pardon upon past repentance, and future sanctity, it is impossible to justify, that a holy life, and a persevering sanctity is enjoined by the covenant of the Gospel: if I say in its first intention it be declared, that we may as well, and upon the same terms hope for pardon upon a recovery hereafter, as upon the perseverance in the present condition.

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From these premises we may soon understand, what is the duty of a Christian in all his life, even to pursue his own undertaking made in baptism, or his first access to Christ, and redemption of his person from the guilt and punishment of sins. The state of a Christian is called in Scripture *regeneration, spiritual life, walking after the spirit, walking in new-*

ness of life, that is a bringing forth fruits meet for repentance. That repentance which tied up in the same ligament with faith was the disposition of a Christian to his regeneration, and atonement must have holy life in perpetual succession; for that is the apt and proper fruit of the first repentance, which John the Baptist preached as an introduction to Christianity, and as an entertaining the redemption by the blood of the covenant. And all that is spoken in the New Testament is nothing but a calling upon us to do what we promised in our regeneration, to perform that, which was the design of Christ, who therefore, redeemed us, *and bare our sins in his own body, that we might die unto sin, and live unto righteousness.*

This is that saying of St. Paul, *Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently, lest any men fail of the grace of God, lest any root of bitterness springing up trouble you.* Plainly saying, that unless we pursue the state of holiness and Christian communion into which we were baptized, when we *received the grace of God*, we shall fail of the state of grace, and never come to see the glories of the Lord. And a little before, *Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* That is the first state of our redemption, that is the covenant God made with us, to remember our sins no more, and to put his laws in our hearts and minds. And this was done *when our bodies were washed with water, and our hearts sprinkled from an evil conscience*, that is, in baptism. It remains then, that we persist in the condition, that we may continue our title to the covenant, for so it follows: *Let us hold fast the profession of our faith without wavering. For if we sin wilfully after the profession, there remains no more sacrifice:* that is, if we hold not fast the profession of our faith, and continue not the condition of the covenant, but fall into a contrary state, we have forfeited the mercies of the covenant. So that all our hopes of blessedness, relying upon the covenant made with God in Jesus Christ, are ascertained upon us by *holding fast that profession:* by retaining our hearts still sprinkled from an evil conscience; by following peace with all men and holiness: for by not failing of the grace of God, we shall not fail of our hopes, the mighty price of our high calling; but without all this, we shall never see the face of God.

14
Heb. xii. 14.

Heb. x. 22.
Verse 16.

Verse 23. 25.

PART II.

15

2 Cor. xiii. 5.

Rom. viii. 10.

Gal. v. 24.

1 John iii. 9.

James i. 18.

16

To the same purpose are all those places of Scripture which entitle us to Christ and *the spirit* upon no other condition, but a holy life, and a prevailing habitual, victorious grace. *Know ye not your ownelves, brethren, how that Jesus Christ is in you, except ye be reprobates?* There are but two states of being in order to eternity, either a state of the inhabitation of Christ, or the state of reprobation. Either Christ is in us, or we are *reprobates*. But what does that signify, to have *Christ dwelling in us*? that also we learn at the feet of the same doctor; *If Christ be in you, the body is dead by reason of sin, but the Spirit is life because of righteousness.* The body of sin is mortified, and the life of grace is active, busy, and spiritual in all them who are not in the state of reprobation. The parallel with that other expression of his; *They that are Christ's, have crucified the flesh with the affections and lusts,* if sin be vigorous, if it be habitual, if it be beloved, if it be not dead or dying in us, we are not of Christ's portion, we belong not to him, nor he to us. *For whoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God;* that is, every regenerate person is in a condition whose very being is a contradiction and an opposite design to sin. When he was regenerate and *born anew of water*, and the spirit, *the seed of God*, the original of piety was put into him and bidden to increase and multiply. The seed of God (in St. John) is the same with *the word of God* (in St. James) *by which he begat us*, and as long as this remains a regenerate person cannot be given up to sin, for when he is, he quits his baptism, he renounces the covenant, he alters his relation to God in the same degree as he enters into a state of sin.

And yet this discourse is no otherwise to be understood than according to the design of the thing itself, and the purpose of God, that is, that it be a deep engagement, and an effectual consideration for the necessity of a holy life: but at no hand let it be made an instrument of despair, nor an argument to lessen the influences of the Divine mercy. For although the nicety and limits of the covenant being consigned in baptism, are fixed upon the condition of a holy life, and persevering, uninterrupted sanctity, and our redemption is wrought but once, completed but once, we are but once absolutely, entirely, and presentially forgiven, and reconciled to God, this reconciliation being in virtue of the sacrifice,

and this sacrifice applied in baptism is one, as baptism is one, and as the sacrifice is one : yet the mercies of God besides this great feast hath fragments, which the apostles and ministers spiritual are to gather up in baskets, and minister to the after needs of indigent and necessitous disciples.

And this we gather, as fragments are gathered by dispersed sayings, instances and examples of the Divine mercy recorded in holy Scripture. The holy Jesus commanded us to forgive our brother seventy times seven times, when he asks our pardon, and implores our mercy ; and since the Divine mercy is the pattern of ours, and is also procured by ours, the one being made the measure of ours by way of precedent, and by way of reward, God will certainly forgive us as we forgive our brother ; and it cannot be imagined God should oblige us to give pardon oftener than he will give it himself, especially since he hath expressed ours to be a title of a proportionable reception of his ; and hath also commanded us to ask pardon all days of our life, even in our daily offices, and to beg it in the measure and rule of our own charity, and forgiveness to our brother. And therefore God in his infinite wisdom, foreseeing our frequent relapses, and considering our infinite infirmities, appointed in his church an ordinary ministry of pardon ; designing the minister to pray for sinners, and promising to accept him in that his advocacy, or that he would open or shut heaven respectively to his act on earth, that is, he would hear his prayers, and verify his ministry, to whom he hath committed *the word of reconciliation*. This became a duty to Christian ministers, spiritual persons, (that they should *restore a person overtaken in a fault*,) that is, reduce him to the condition he begins to lose, (that they should *pray over sick persons, who* are also *commanded to confess their sins*, and God hath promised that *the sins they have committed shall be forgiven them*. Thus St. Paul absolved the incestuous excommunicate Corinthian, *In the person of Christ he forgave him*. And this also is the confidence St. John taught the Christian church, upon the stock of the excellent mercy of God, and propitiation of Jesus. *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*. Which discourse he directs to them who were Christians already initiated into the institution of Jesus. And the epistles, which the spirit sent to the seven Asian

Gal. vi. 1.
James v. 14.
Εἰ τις ἐπισκο-
πος ἡ πρεσβυτε-
ρος τὸν ἐπισ-
τημονίᾳ ἀπο-
ἀμαρτίας οὐ
προσδεχεται,
ἀλλὰ ἀποβαλ-
λεται καθάρσε-
θω, ὅτι λυπή-
σῃς τὸν ἐπι-
σκοπὸν, χάρις
γίνεται ἐν τῷ
συναγῶγῃ διὰ
τῶν ἀμαρτιῶν μα-
λασσέη. Can.
Apost. 51.
Ο πικρὺς πα-
ρεῖ Θεοῦ λυπή-
σαι δούλων, ο
φύλακτον τοῦ
γυναικὸς οὐκ ἔστι
καταγωγῆς
αἰῶς.
S. Basil. Can.
penit.

1 John i. 9.

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Apocal. ii. 5.

churches, and were particularly addressed to the bishops, the angels of those churches, are exhortations, some to perseverance, some to repentance, that *they may return from whence they are fallen*. And the case is so with us, that it is impossible we should be actually and perpetually free from sin in the long succession of a busy, an impotent, and a tempted conversation. And without these reserves of the Divine grace, and after-emanations from the mercy seat, no man could be saved; and the death of Christ would become inconsiderable to most of his greatest purposes; for none should have received advantages but newly baptized persons, whose albs of baptism served them also for a winding-sheet.

18

But now although it is infinitely certain, that the gates of mercy stand open to sinners after baptism, yet it is with some variety and greater difficulty. He that renounces Christianity, and becomes apostate from his religion, not by a seeming abjuration under a storm, but by a voluntary and hearty dereliction, he seems to have quitted all that grace which he had received when he was illuminated, and to have lost the benefits of his redemption and former expiation. And I conceive this is the full meaning of those words of St. Paul, which are of highest difficulty and latent sense. *For it is impossible for those, who were once enlightened, &c. if they shall fall away, to renew them again unto repentance*. The reason is there subjoined, and more clearly explicated a little after: *For if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sins; for he hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace*. The meaning is diverse according to the degrees of apostasy or relapse; they who fall away after they were once enlightened in baptism, and felt all those blessed effects of the sanctification and the emanations of the Spirit; if it be into a contradictory state of sin and mancipation, and obstinate purposes to serve Christ's enemies, then there remains *nothing but a fearful expectation of judgment*: but if the backsliding be but the interruption of the first sanctity by a single act, or an unconfirmed, unresolved, unmalicious habit, then also it is impossible to renew them unto repentance, viz. as formerly, that is, they can never be reconciled as before, integrally, fully, and at once, during this life. For

Heb. vi. 6.

Heb. x. 26.

Quid igitur rejecta est poenitentia? Haudquam. Sed renovatio per novum baptismum rejecta est. Renovatio namque solius lavacri est; ex hac causa ab Apostolo dicitur lavacrum regenerationis et renovationis spiritus sanc-

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that redemption and expiation was by baptism into Christ's death, and there are no more deaths of Christ, nor any more sacramental consignations of the benefit of it, *there is no more sacrifice for sins*, but the redemption is one as the sacrifice is one, in whose virtue the redemption does operate. And therefore the Novatians, who were zealous men, denied to the first sort of persons the peace of the church, and remitted them to the Divine judgment. The * church herself was sometimes almost as zealous against the second sort of persons lapsed into capital crimes, granting to them repentance but once; by such disciplines consigning this truth, that every recession from the state of grace, in which by baptism we were established and consigned, is a further step from the possibilities of heaven, and so near a ruin, that the church thought them persons fit to be transmitted to a judicature immediately divine, as supposing either her power to be too little, or the other's malice too great, or else the danger too violent, or the scandal insupportable. For concerning such persons, who once were pious, holy, and forgiven, (for so is every person worthily and aptly baptized) and afterwards fell into dissolution of manners, extinguishing the Holy Ghost, *Doing despite to the Spirit of grace, crucifying again the Lord of life*, that is, returning to such a condition, from which they were once, and could not otherwise be recovered, but by the death of our dearest Lord; I say, concerning such persons the Scripture speaks very suspiciously, and to the sense and signification of an infinite danger. For if the speaking a word against the Holy Ghost be not to be pardoned here nor hereafter, what can we imagine to be the end of such an impiety which *crucifies the Lord of life*, and *puts him to an open shame, which quenches the spirit, doing despite to the Spirit of grace*? Certainly, that is worse than speaking against him. And such is every person who falls into wilful apostasy from the faith, or does that violence to holiness which the other does to faith: that is, extinguishes the sparks of illumination, quenches the Spirit, and is habitually and obstinately criminal in any kind. For the same thing that atheism was in the first period of the world, and idolatry in the second; the same is apostasy in the last; it is a state wholly contradictory to all our religious relation to God according to the nature and manner of the present communication. Only this last, because it is more malicious,

ti. *Theophyl.*
in hunc locum.
Idem aitunt S.
Chrysost. *Am-*
bros. *Anselm.*
in 10. *Heb.*

* Collocavit
in vestibulo
pœnitentiam
secundam
quæ pulsantibus patefaciat,
sed jam semel, quia
jam secundo,
sed amplius
nunquam,
quia proxime
frustra. *Ter-*
tul. lib. de Pe-
nit. c. 7.
Hujus igitur
pœnitentiæ
secundæ et
unius, &c. c.
9.

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and a declension from a greater grace, is something like the fall of angels. And of this the Emperor Julian was a sad example.

19

But as these are degrees immediately next, and a little less, so the hopes of pardon are the more visible. Simon Magus spake a word, or at least thought against the Holy Ghost, he thought he was to be bought with money. Concerning him St. Peter pronounced: *Thou art in the gall of bitterness, and in the bond of iniquity, yet repent and pray God, if perhaps the thought of thy heart may be forgiven thee.* Here the matter was of great difficulty; but yet there was a possibility left, at least no impossibility of recovery declared.

Acts viii. 22.

Verse 22. 23.

And therefore St. Jude bids us, *of some to have compassion, making a difference: and others save with fear, pulling them out of the fire;* meaning that their condition is only not desperate. And still in descent retaining the same proportion, every lesser sin is easier pardoned, as better consisting with the state of grace: the whole spirit is not destroyed, and the body of sin is not introduced: Christ is not quite ejected out of possession, but, like an oppressed prince, still continues his claim; and such is his mercy, that he will still do so, till all be lost, or that he is provoked by too much violence, or that antichrist is put in substitution, and sin reigns in our mortal body. So that I may use the words of St. John,

1 John ii. 1, 2.

These things I write unto you, that ye sin not. But if any man sin, we have an advocate with the Father, Jesus Christ the Righteous, and he is a propitiation for our sins, and not for ours only, but for the sins of the whole world. That is plainly, (although the design of the Gospel be, that we should erect a throne for Christ to reign in our spirits, and this doctrine of innocence be therefore preached, that ye sin not, yet if one be overtaken in a fault, despair not, Christ is our advocate, and he is the propitiation;) he did propitiate *the Father* by his death, and the benefit of that we receive at our first access to him, but then he is *our Advocate* too, and prays perpetually for our perseverance, or restitution respectively. But his purpose is, and he is able so to do, *to keep you from falling, and to present you faultless before the presence of his glory.*

20

This consideration I intend should relate to all Christians of the world; and although by the present custom of the church we are baptized in our infancy, and do not actually

reap that fruit of present pardon, which persons of a mature age in the primitive church did (for we yet need it not as we shall when we have past the calentures of youth, which was the time in which the wisest of our Fathers in Christ chose for their baptism, as appears in the instance of St. Ambrose, St. Austin, and divers others) yet we must remember, that there is a baptism of the Spirit as well as of water, and whenever this happens, whether it be together with that baptism of water, as usually it was, when only men and women of years of discretion were baptized; or whether it be ministered in the rite of confirmation, which is an admirable suppletory of an early baptism, and intended by the Holy Ghost for a corroborative of baptismal grace, and a defensive against danger; or that lastly, it be performed by an internal and merely spiritual ministry, when we by acts of our own election verify the promise made in baptism, and to bring back the rite, by receiving the effect of baptism, that is, whenever the filth of our *flesh is washed away*, and that we have *the answer of a pure conscience towards God*, which St. Peter affirms to be the true baptism, and which, by the purpose and design of God it is expected we should not defer longer than a great reason or a great necessity enforces: when our sins are first expiated, and the sacrifice and death of Christ is made ours, and we made God's by a more immediate title, (which at some time or other happens to all Christians that pretend to any hopes of heaven) then let us look to our standing, and *take heed lest we fall*. *When we once have tasted of the heavenly gift, and are made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come*, that is, when we are redeemed by an actual mercy and presential application, which every Christian that belongs to God is at some time or other of his life, then a fall into a deadly crime is highly dangerous, but a relapse into a contrary estate is next to desperate.

I represent this sad but most true doctrine in the words of St. Peter, *If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy com-*

21

2 Pet. ii. 20,
21.

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—Neque
amissos co-
lores
Lana refert
medicata
fuo:
Nec vera vir-
tus, cum se-
mel excidit
Curat reponi
deterioribus.
Flor. l. 3. Od.
5.

22

2 Pet. ii. 14.

mandment delivered unto them. So that a relapse after a state of grace into a state of sin, into confirmed habits, is to us a great sign, and possibly in itself it is more than a sign, even a state of reprobation, and final abscission.

The sum of all is this, there are two states of life like opposite terms. First, Christ redeems us from our vain conversation, and reconciles us to God, putting us into an entire condition of pardon, favour, innocence, and acceptance, and becomes our Lord and King, his spirit dwelling and reigning in us. The opposite state to this is that which in Scripture is called *a crucifying the Lord of life, a doing despite to the Spirit of grace, a being entangled in the pollutions of the world*, the apostasy or falling away, an impotency or disability to do good, viz. *of such who cannot cease from sin, who are slaves of sin, and in whom sin reigns in their bodies.* This condition is a full and integral deletory of the first, is such a condition, which as it hath no holiness, or remanent affection to virtue, so it hath no hope or revelation of a mercy, because all that benefit is lost, which they received by the death of Christ; and the first being lost *there remains no more sacrifice for sins*, but a certain fearful expectation of judgment. But between these two states stand all those imperfections and single delinquencies, those slips and falls, those parts of recession and apostasy, those grievings of the Spirit: and so long as any thing of the first state is left, so long we are within the covenant of grace, so long we are within the ordinary limits of mercy, and the Divine compassion; we are in possibilities of recovery, and the same sacrifice of Christ hath its power over us. Christ is in his possession, though he be disturbed, but then our restitution consists upon the only condition of a renovation of our integrity, as are the degrees of our innocence, so are our degrees of confidence.

23

Now because the intermedial state is divisible, various, successive, and alterable, so also is our condition of pardon. Our flesh shall no more return as that of a little child, our wounds shall never be perfectly cured; but a scar, and pain and a danger of relapse shall for ever afflict us, our sins shall be pardoned by parts and degrees to uncertain purposes, but with certain danger of being recalled again; and the pardon shall never be consummate till that day in which all things have their consummation.

And this is evident to have been God's usual dealing with all those upon whom his name is called. God pardoned David's sins of adultery and murder. But the pardon was but to a certain degree, and in a limited expression, *God hath taken away thy sin, thou shalt not die* (to which by Moses' law he stood obliged); but this pardon was as imperfect as his condition was, *Nevertheless the child that is born unto thee, that shall die*. Thus God pardoned the Israelites at the importunity of Moses, and yet threatened to visit that sin upon them in the day of visitation. And so it is in Christianity, when once we have broke and discomposed the golden chain of vocation, election, and justification, which are entire links, and methodical periods of our happiness, when we first give up our names to Christ, for ever after our condition is imperfect, we have broken our covenant, and we must be saved by the excrescences and overflowings of mercy. Our whole endeavour must be to be reduced to the state of our baptismal innocence and integrity, because in that the covenant was established. And since our life is full of default-lancies, and all our endeavours can never make us such as Christ made us, and yet upon that condition our hopes of happiness were established; I mean of remaining such as he had made us, as are the degrees of our restitution and access to the first federal condition, so also are the degrees of our pardon; but as it is always in imperfection during this life, and subject to change and defaultance, so also are the hopes of our felicity never certain till we are taken from all danger; never perfect, till all that is imperfect in us is done away.

And therefore in the present condition of things our pardon was properly expressed by David and St. Paul, by *a covering*, and *a not imputing*. For because the body of sin dies divisibly, and fights perpetually, and disputes with hopes of victory and may also prevail, all this life is a condition of suspense; our sin is rather covered than properly pardoned. God's wrath is suspended, not satisfied; the sin is not to all purposes of anger imputed, but yet is in some sense remanent, or at least lies ready at the door. Our condition is a state of imperfection; and every degree of imperfection brings a degree of recession from the state Christ put us in; and every recession from our innocence is also an abatement of our confidence, the anger of God hovers over our head, and

2 Sam. xii. 13,
14.

Μητις μαργω
απης πριν τη
λευττησαντ' ιδης.
Sophocl. Tyto.

25

Ps. xxxii. 2.
Rom. iv. 7.

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breaks out into temporal judgments, and he retracts them again, and threatens worse, according as we approach to, or retire from that first innocence, which was the first entertainment of a Christian, and the crown of the evangelical covenant. Upon that we entertained the mercies of redemption, and God established it upon such an obedience, which is constant, perpetual, and universal; and as we perform our part, so God verifies his, and not only gives a great assistance by the perpetual influences of his Holy Spirit, by which we are consigned to the day of redemption; but also takes an account of obedience, not according to the standard of the law, and an exact scrutiny, but by an evangelical proportion, in which we are on one side looked upon as persons already redeemed and assisted, and therefore highly engaged: and on the other side as compassed about with infirmities and enemies, and therefore much pitied. So that as at first our calling and election is presently good, and shall remain so, if we make it *sure*; so if we once prevaricate it, we are rendered then full of hazard, difficulty, and uncertainty, and we must with pains and sedulity work out our salvation with fear and trembling: first by preventing a fall, or afterwards by returning to that excellent condition from whence we have departed.

26

But although the pardon of sins after baptism be, during this life, difficult, imperfect, and revocable; yet because it is to great effects for the present, and in order to a complete pardon in the day of judgment, we are next to inquire, what are the parts of duty to which we are obliged after such prevarications, which usually interrupt the state of baptismal innocence, and the life of the Spirit. St. John gives this account. *If we say we have fellowship with God, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and the blood of Jesus cleanseth us from all sin.*

1 John i. 6.

Rom. xiii. 13,
14.

This state of duty St. Paul calls *a casting off the works of darkness, a putting on the armour of light, a walking honestly, a putting on the Lord Jesus Christ.* And to it he confronts, *making provision for the flesh to fulfil the lusts thereof.* St. Peter describing the duty of a Christian, relates the proportion of it as high as the first precedent, even God himself.

1 Pet. i. 15.

As he, which hath called you, is holy, so be ye holy in all manner of conversation, not fashioning yourselves according

to the former lusts. And again, *Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness.* And St. John with the same severity and perfection: *Every one that hath this hope* (that is, every one who either does not, or has no reason to despair) *purifieth himself even as God is pure*; meaning that he is pure by a Divine purity, which God hath prescribed as an imitation of his holiness, according to our capacities and possibilities. That purity must needs be a *laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking.* So St. Peter expresses it: *A laying aside every weight, and the sin that does so easily beset us.* So St. Paul: *this is to walk in the light as he is in the light, for in him is no darkness at all*, which we have then imitated, when we have *escaped the corruption that is in the world through lusts*, that is, so as we are not held by them, that we take them for our enemies, for the object and party of our contestation and spiritual fight, *when we contend earnestly against them, and resist them unto blood* if need be, that is being pure *as he is pure.* But besides this positive rejection of all evil, and perpetually contesting against sin, we must pursue the interests of virtue and an active religion.

And besides this, saith St. Peter, giving all diligence, add to your faith virtue, to your virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. All this is an evident prosecution of the first design, the holiness and righteousness of a whole life, the being clear from all spots and blemishes, a being pure, and so presented unto Christ; for upon this the covenant being founded, to this all industries must endeavour, and arrive in their proportions. *For if these things be in you, and abound, they shall make that you be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.* But he that *lacketh these things is blind, and hath forgotten he was purged from his old sins*; that is, he hath lost his baptismal grace, and is put from the first state of his redemption towards that state which is contradictory and destructive of it.

Now because all these things are in latitude, distance, and divisibility, and only enjoin a sedulity, and great endeavour, all that we can dwell upon is this, that he who endeavours

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2 Pet. iii. 11.

1 John iii. 3.

1 Pet. ii. 1.

Heb. xii. 1.

1 John i. 5.

2 Pet. i. 4.

27

Ibidem.

Veri boni aviditas tuta eat. Quid sit istud interrogas? aut unde subeat? dicam: ex bona conscientia, ex honestis consiliis, ex rectis actionibus, ex contemptu fortuitorum, ex placido vitio et continuo tenore unam prementis viam. Sen. ep. 23.

28

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most, is most secure, and every degree of negligence is a degree of danger, and although in the intermedial condition between the two states of Christianity, and a full impiety, there is a state of recovery and possibility, yet there is danger in every part of it, and it increases according as the deflexion and irregularity comes to its height, position, state, and finality. So that we must give all diligence to *work out our salvation*, and it will ever be with fear and trembling; with fear, that we do not lose our innocence; and with trembling, if we have lost it, for fear we never recover, or never be accepted. But holiness of life, and uninterrupted sanctity being the condition of our salvation, the ingredient of the covenant, we must proportion our degrees of hope, and confidence of heaven, according as we have obtained degrees of innocence, or perseverance or restitution. Only this: as it is certain he is in a state of reprobation, who lives unto sin, that is, whose actions are habitually criminal, who gives more of his consent to wickedness than to virtue: so it is also certain he is not in the state of God's favour and sanctification, unless he lives unto righteousness, that is, whose desires, and purposes, and endeavours, and actions, and customs are spiritual, holy, sanctified, and obedient. When sin is dead and the Spirit is life, when the lusts of the flesh are mortified, and the heart is purged from an evil conscience, and we abound in a whole system of Christian virtues, when our hearts are right to God, and with our affections and our wills we love God and keep his commandments; when we do not only cry Lord, Lord, but also *do his will*, then Christ dwells in us, and we in Christ. Now let all this be taken in the lowest sense that can be imagined, all I say which out of Scripture I have transcribed, *Casting away every weight, laying aside all malice, mortifying the deeds of the flesh, crucifying the old man with all his affections and lusts, and then having escaped the corruption that is in the world through lust, besides this, adding virtue to virtue till all righteousness be fulfilled in us, walking in the light, putting on the Lord Jesus, purifying ourselves as God is pure, following peace with all men and holiness, resisting unto blood, living in the spirit, being holy in all manner of conversation, as he is holy, being careful and excellent in all conversation and godliness*, all this being a pursuit of the first design of Christ's death and our reconciliation, can mean no less but that,

1. We should have in us no affection to a sin; of which we can best judge, when we never choose it, and never fall under it but by surprise, and never lie under it at all, but instantly recover, judging ourselves severely; and, 2. That we should choose virtue with great freedom of spirit and alacrity, and pursue it earnestly,* integrally, and make it the business of our lives, and that, 3. The effect of this be, that sin be crucified in us, and the desires to it dead, flat, and useless, and that our desires of serving Christ be quick, spirited, active, and effective, inquisitive for opportunities, apprehensive of the offer, cheerful in the action, and persevering in the employment.

* Bonum ex integra causa, malum ex quolibet defectu peccari.

Χρόνος δικαίων
ἀνδρῶν δακρυ-
σιν μόνος* και-
κον δὲ καινὴν
ἐν ἡμέρᾳ γνῶσε-
ως. Sophocl.
Œdip.

29

Now let a prudent person imagine what infirmities and oversights can consist with a state thus described, and all that does no violence to the covenant; God pities us, and calls us not to account for what morally cannot, or certainly will not with great industry be prevented. But whatsoever is inconsistent with this condition, is an abatement from our hopes as it is a retiring from our duty, and is with greater or less difficulty cured, as the degrees of its distance from that condition which Christ stipulated with us when we became his disciples. For we are just so restored to our state of grace and favour, as we are restored to our state of purity and holiness. Now this reintegration or renewing of us into the first condition is also called *repentance*, and is permitted to all persons who still remain within the powers and possibilities of the covenant, that is, who are not in a state contradictory to the state and portion of grace; but with a difficulty increased by all circumstances, and incidences of the crime and person. And this I shall best represent in repeating these considerations. 1. Some sins are past hopes of pardon in this life. 2. All that are pardoned are pardoned by parts, revocably and imperfectly during this life, not quickly, nor yet manifestly. 3. Repentance contains in it many operations, parts, and employments, its terms and purpose being to reintegrate our lost condition, that is, in a second and less perfect sense, but as much as in such circumstances we can, to verify our first obligations of innocence and holiness in all manner of conversation and godliness.

Concerning the first, it is too sad a consideration to be too dogmatical and conclusive in it; and therefore I shall only recall those expresses of Scripture which may without envy

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decree the article, such as are those of St. Paul, that there is a certain sort of men, whom he twice describes, *whom it is impossible to renew again-unto repentance*: or those of St. Peter, *Such whose latter end is worse than the beginning, because after they once had escaped the pollutions of the world they are entangled therein*; such who as our blessed Saviour threatens, *Shall never be forgiven in this world, nor in the world to come*. For there is an unpardonable estate by reason of its malice, and opposition to the covenant of grace, and there is a state unpardonable, because the time of repentance is past. There are days and periods of grace. *If thou hadst known at least in this thy day*, said the weeping Saviour of the world to *foreknown* and *determined* Jerusalem. When God's decrees are gone out, they are not always revocable: and therefore it was a great caution of the apostle, *that we should follow peace and holiness, and look diligently that we fall not from the grace of God, lest any of us become like Esau, to whose repentance there was no place left, though he sought it curefully with tears*: meaning, that we also may put ourselves into a condition, when it shall be impossible we should be renewed unto repentance; and those are they *who sin a sin unto death, for whom* we have from the Apostle no encouragement *to pray*. And these are in so general and conclusive terms described in Scripture, that every persevering sinner hath great reason to suspect himself to be in the number, if he endeavours as soon as he thinks of it, to recover, it is the best sign he was not arrived so far; but he that lived long in a violent and habitual course of sin, is at the margin and brim of that state of final reprobation, and some men are in it before they be aware, and to some, God reckons their days swifter, and their periods shorter. The use I make of this consideration is, that if any man hath reason to suspect, or to be certain that his time of repentance is past, it must needs be a death-bed penitent after a vicious life; for he hath provoked God as long as he could, and rejected the offers of grace as long as he lived, and refused virtue till he could not entertain her, and hath done all those things which a person rejected from hopes of repentance can easily be imagined to have done. And if there be any time of rejection, although it may be earlier, yet it is also certainly the last.

Heb. xii. 16.

1 John v. 16.

course of it, that pardon of sins is not in this world at all after the first emission and great efflux of it in our first regeneration. During this life we are in imperfection, minority, and under conditions, which we have prevaricated, and our recovery is in perpetual flux, in heightenings and declensions, and we are highly uncertain of our acceptance, because we are not certain of our restitution and innocence; we know not whether we have done all that is sufficient to repair the breach made in the first state of favour and baptismal grace.

But he that is dead, saith St. Paul, *is justified from sin*; not till then. And therefore in the doctrine of the most learned Jesus it is affirmed: he that is guilty of profanation of the name of God, he shall not interrupt the apparent malignity of it by his present repentance, nor make atonement in the day of expiation, nor wash the stains away by chastising of himself, *but during his life it remains wholly in suspense*, and before death is not extinguished according to the saying of the prophet Esay; *This iniquity shall not be blotted out till ye die*, saith the Lord of Hosts; and some wise persons have affirmed, that Jacob related to this in his expression, and appellatives of God; whom he called *the God of Abraham*, and *the fear of his Father Isaac*, because (as the doctors of the Jews tell us) Abraham being dead was ascribed into the final condition of God's family; but Isaac being living had apprehensions of God, not only of a pious, but also of a tremulous fear: he was not sure of his own condition, much less of the degrees of his reconciliation, how far God had forgiven his sins, and how far he had retained them. And it is certain, that if every degree of the Divine favour be not assured by a holy life, those sins, of whose pardon we were most hopeful, return in as full vigour and clamorous importunity as ever, and are made more vocal by the appendant ingratitude, and other accidental degrees. And this Christ taught us by a parable; for as the lord made his uncharitable servant pay all that debt which he had formerly forgiven him, *even so will God do to us, if we from our hearts forgive not one another their trespasses*. Behold the goodness and severity of God, saith St. Paul, *on them which fell severity; but on thee, goodness, if thou continue in that goodness otherwise thou shalt be cut off*. For this is my covenant which I shall make with them, when I shall take away their sins. And if this be true in those sins, which God certainly hath forgiven, such

Rom. vi. 7.

Isa. xxii. 14.

Gen. xxxi. 42.

Matt. xviii.
35.

Rom. xi. 22.

Verse 27.

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as were all those which were committed before our illumination ; much rather is it true in those which we committed after, concerning whose actual and full pardon we cannot be certain without a revelation. So that our pardon of sins, when it is granted after our breach of the covenant, is just so secure as our perseverance is : concerning which, because we must ascertain it as well as we can, but ever with fear and trembling, so also is the estate of our pardon, hazardous, conditional, revocable, and uncertain ; and therefore the best of men do all their lives ask pardon even of those sins for which they have wept bitterly, and done the sharpest and severest penance. And if it be necessary we pray that we may not enter into temptation, because temptation is full of danger, and the danger may bring a sin, and the sin may ruin us : it is also necessary, that we understand the condition of our pardon to be, as is the condition of our person, variable as will, sudden as affections, alterable as our purposes, revocable as our own good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to secure our confidence and our hope, but by being perfect and holy, and pure, as our heavenly Father is, that is, in the sense of human capacity, free from the habits of all sin ; and active, and industrious, and continuing in the ways of godliness. For upon this only the promise is built, and by our proportion to this state we must proportion our confidence, we have no other revelation ; Christ reconciled us to his Father upon no other conditions, and made the covenant upon no other articles, but of a holy life, in obedience universal and perpetual : and the abatements of the rigorous sense of the words, as they are such as may infinitely testify and prove his mercy, so they are such as must secure our duty and habitual graces ; an industry manly, constant, and Christian ; and because these have so great latitude ; (and to what degrees God will accept our returns he hath no where punctually described) he that is most severe in his determination does best secure himself, and by exacting the strictest account of himself shall obtain the easier scrutiny at the hands of God. The use I make of this consideration is to the same purpose with the former : for if every day of sin, and every criminal act is a degree of recess from the possibilities of heaven, it would be considered at how great distance a death-bed penitent after a vicious life may apprehend himself to

stand from mercy and pardon: and since the terms of restitution must in labour, and in extension of time, or intension of degrees be of value great enough to restore him to some proportion, or equivalence with that state of grace from whence he is fallen, and upon which the covenant was made with him, how impossible it will appear to him to go so far, and do so much in that state, and in those circumstances of disability.

Concerning the third particular, I consider, that repentance, as it is described in Scripture, is a system of holy duties, not of one kind, not properly consisting of parts, as if it were a single grace, but it is the reparation of that estate into which Christ first put us, *a renewing us in the spirit of our mind*, so the Apostle calls it, and the Holy Ghost hath taught this truth to us, by the implication of many appellatives, and also by express discourses. For there is in Scripture *a *repentance to be repented of, and a †repentance never to be repented of*. The first is mere sorrow for what is past, an ineffective trouble producing nothing good, such as was the repentance of Judas, *he repented and hanged himself*; and such was that of Esau, when it was too late, and so was the repentance of the five foolish virgins, which examples tell us also when ours is an impertinent and ineffectual repentance. To this repentance pardon is no where promised in Scripture. But there is a repentance which is called *conversion, or amendment of life*, a repentance productive of holy fruits, such as the Baptist and our blessed Saviour preached, such as himself also propounded in the example of the Ninevites, *they repented at the preaching of Jonah, that is, they fasted, they covered them in sackcloth; they cried mightily unto God, yea, they turned every one from his evil way, and from the violence that was in their hands*. And this was it that appeased God in that instance. *God saw their works, that they turned from their evil way, and God repented of the evil, and did it not*.

The same character of repentance we find in the prophet Ezekiel. *When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity, he hath done that which is lawful and right, he shall surely live, he shall not die*. And in the Gospel,

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* Μεταμελῶσα.
† Μετανοοῖα.
Μηταμελῶνθεις
ἐπὶ τῶν ἁμαρτιῶν, cui
in Act. Apost.
opponitur
μετανοήσας
ὅτι καὶ μεταμελῶνθεις
ἦν. Acts
iii. 19. Huic
enim promittitur
peccatorum remissio
in sequens,
εἰς τὸ ἐκλεῖψθαι
ὅτι ἡμῶν τὰς
ἁμαρτίας.
Matt. xii. 41.

Jonah iii. 8.
10.

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Ezek. xviii.
27.

Ezek. xxxiii.
14.

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Διοτιπε ουκ
αποστρεφον υδα-
νος των Χρησι-
μων δια της
προφανομενης
δουλειας, προ-
σαικτον σε την
ειν, η παντα
τα καλα γινε-
ται θεαία τοις
αιδρωτοις.
Polybius.
Vide etiam
Clem. Alex.
Strom. l. 2. ubi
ad eundem sen-
sum definit pen-
itentiam.

34

Μετανοια απο
των νεκρων εργα-
ν. Heb. vi. 1.

repentance is described with as full and entire comprehensions, as in the old prophets. For faith and repentance are the whole duty of the Gospel. Faith, when it is in conjunction with a practical grace, signifies an intellectual. Faith signifies the submission of the understanding to the institution, and repentance includes all that whole practice, which is the entire duty of a Christian, after he hath been overtaken in a fault. And therefore, repentance first includes a renunciation, and abolition of all evil, and then also enjoins a pursuit of every virtue, and that till they arrive at an habitual confirmation.

Of the first sense are all those expressions of Scripture, which imply repentance to be the deletory of sins. *Repentance from dead works* St. Paul affirms to be the prime fundamental of the religion, that is, conversion or returning from dead works: for unless repentance be so construed it is not good sense. And this is therefore highly verified, because repentance is intended to set us into the condition of our first undertaking, and articles covenanted with God. And therefore it is called *a redemption of the time*, that is, recovering what we lost, and making it up by our doubled industry. *Remember whence thou art fallen, repent*, that is, return, *and do thy first works*; said the Spirit to the angel of the church of Ephesus, or else *I will remove thy candlestick, except thou repent*. It is a restitution; if a man be overtaken in a fault, *restore such a one*, that is, put him where he was. And then, that repentance also implies a doing all good, is certain by the sermon of the Baptist, *Bring forth fruits meet for repentance*; *do thy first works*, was the sermon of the Spirit; *Laying aside every weight, and the sin that easily encircles us, let us run with patience the race that is set before us*, so St. Paul taught. And St. Peter gives charge, that when we have escaped the corruptions of the world and of lusts, besides this, give all diligence to acquire the rosary and conjugation of Christian virtues. And they are proper effects, or rather constituent parts of a holy repentance. *For godly sorrow worketh a repentance*, saith St. Paul, *not to be repented of*; and that ye may know what is signified by repentance, behold the product was, *carefulness, clearing of themselves, indignation, fear, vehement desires, zeal, and revenge*, to which, if we add the epithet of holy, (for these were the results of a godly sorrow, and the members of a repentance not to be

Apoc. ii. 5.

Gal. vi. 1.

Matt. iii. 8.

2 Cor. vii. 10.

repented of,) we are taught, that repentance, besides the purging out the malice of iniquity, is also a sanctification of the whole man, a turning nature into grace, passions into reason, and the flesh into spirit.

To this purpose I reckon those phrases of Scripture, calling it *a renewing of our minds, a renewing of the Holy Ghost, a cleansing of our hands, and purifying our hearts*, that is, a becoming holy in our affections, and righteous in our actions, *a transformation* or utter change, *a crucifying the flesh with the affections and lusts, a mortified state, a purging all the old leaven, and becoming a new conspersion, a waking out of sleep, and walking honestly as in the day; a being born again, a being born from above, a new life*. And I consider that these preparative actions of repentance, such as are sorrow and confession of sins, and fasting, and exterior mortifications and severities, are but forerunners of repentance, some of the retinue, and they are of the family, but they no more complete the duty of repentance than the harbingers are the whole court, or than the fingers are all the body. There is *more joy in heaven*, said our blessed Saviour, *over one sinner that repenteth, than over ninety-nine just persons who need no repentance*. There is no man but needs a tear, and a sorrow even for his daily weaknesses, and possibly they are the instrumental expiations of our sudden and frequent and lesser surprises of imperfection; but the just persons *need no repentance*, that is, need no inversion of state, no transformation from condition to condition, but from the less to the more perfect the best man hath. And therefore those are vain persons who, when they owe God a hundred, will write fourscore, or a thousand, and will write fifty. It was the saying of an excellent person, "That repentance is the beginning of philosophy, a flight and renunciation of evil works and words, and the first preparation and entrance into a life, which is never to be repented of; and therefore a penitent is not taken with umbrages and appearances, nor quits a real good for an imaginary, or chooses evil for fear of enemies and adverse accidents, but peremptorily conforms his sentence to the Divine laws, and submits *his whole life* in a conformity with them." He that said those excellent words had not been taught the Christian institution, but it was admirable reason and deep philosophy, and most consonant to the reasonableness of virtue, and the proportions and designs

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Tit. iii. 5.
Rom. xii. 2.
Rom. xiii. 11.
James iv. 8.

Gal. v. 24.
Eph. v. 14.

—Scelerum
si bene pœni-
tet,
Eradenda cu-
pidinis
Pravi sunt
elementa; et
teneræ nimis
Mentes aspe-
rioribus
Formandæ
studiis. Hor.
l. 3. od. 24.

Ἡ δὲ μελανοικα
αὐτῇ φιλοσο-
φίας ἀρχὴ γίνε-
ται, καὶ τὴν
αὐστηρίαν ἐργῶν
καὶ λόγων φύγη
καὶ τῆς ἀλλοτρί-
ας μελότης ζυγῆς ἢ
πρῶτῃ παρασ-
κευῇ . . . διὸ οὕτως
πρωσοδικίας
τῶν λεγομένων
ἀγαθῶν τὸ οὐ-
τως ἀγαθὸν ἀν-
ταρῆθαι, οὐτὶς
φοβῶν τῶν ἐναν-
τιῶν τῇ τε
κακῶι πράξει
ἀμνησθεῖται, ὥσπερ
δὲ τῇ γυναικὶ
πρὸς τὴν δέου-
σαν κανονικὴν ἐκ-
τελεσίαν ἀπαυδ-
ναι. Hierocl.
in Pythag.

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of repentance, and no other than the doctrine of Christian philosophy.

And it is considerable, since in Scripture there is a repentance mentioned, which is impertinent, and ineffectual as to the obtaining pardon, a repentance implied which is to be repented of, and another expressed, which is never to be repented of, and this is described to be a new state of life, a whole conversion and transformation of the man, it follows that whatsoever in any sense can be called repentance, and yet is less than this new life, must be that ineffective repentance: a sorrow is a repentance, and all the acts of dolorous expression are but the same sorrow in other characters, and they are good when they are parts or instruments of the true repentance: but when they are the whole repentance, the repentance is no better than that of Judas, nor more prosperous than that of Esau. Every sorrow is not a godly sorrow, and that which is, is but instrumental, and in order to repentance. *Godly sorrow worketh repentance*, saith St. Paul, that is, it does its share towards it, as every grace does toward the pardon, as every degree of pardon does toward heaven. By *Godly sorrow*, it is probable St. Paul means the same thing which the school hath since called contrition; a grief proceeding from a holy principle, from our love of God and anger, that we have offended him: and yet this is a great way off from that repentance, without the performance of which we shall certainly perish; but no contrition alone is remissive of sins, but as it cooperates towards the integrity of our duty. *Cum conversus ingemuerit*, is the Prophet's expression; when a man *mourns and turns from all his evil way*, that is a godly sorrow, and that is repentance too; but the tears of a dolorous person, though running over with great effusions, and shed in great bitterness, and expressed in actions of punitive justice, all being but the same sense in louder language, being nothing but the expressions of sorrow, are good only as they tend further, and if they do, they may by degrees bring us to repentance, and that repentance will bring us to heaven; but of themselves they may as well make the sea swell beyond its margin, or water and refresh the sun-burnt earth, as move God to mercy and pierce the heavens. But then to the consideration we may add, that a sorrow upon a death-bed after a vicious life, is such as cannot easily be understood to be ordinarily so much as the be-

Μετανοήσας
και επιστρέψας.
Acts iii. 19.

Ὡς γὰρ έχοντες
δικην το λυπησ-
θαι επί τοις πε-
ποιημένοις,
παινοῦνται τῆς
οργῆς. Arist.
2. Rhetor.
Αγαθοὶ αἰδαν-
τες, αἰδῶντες.
Hom. Il. 1.

Ὁ μάλιστα οὐ
φαῖνται τῶν ἐνον-
των τῆς τῆ κακῆς
πραγῆς αἰσινῶ-
νται. Hierocl.

ginning of virtue, or the first instance towards a holy life. For he that till then retained his sins, and now when he is certain, and believes he shall die, or is fearful lest he should, is sorrowful that he hath sinned: is only sorrowful because he is like to perish; and such a sorrow may perfectly consist with as great an affection to sin, as ever the man had in the highest caresses and invitation of his lust. For even then in certain circumstances, he would have refused to have acted his greatest temptation. The boldest and most pungent lust would refuse to be satisfied in the market-place, or with a dagger at his heart. And the greatest intemperance would refuse a pleasant meal, if he believed the meat to be mixed with poison; and yet this restraint of appetite is no abatement of the affection, any more than the violent fears which, by being incumbent upon the death-bed penitent, make him grieve for the evil consequents more, than to hate the malice and irregularity. He that did not grieve till his greatest fear pressed him hard, and damnation trod upon his heels, feels indeed the effects of fear, but can have no present benefit of his sorrow, because it had no natural principle but a violent, unnatural, and intolerable cause, inconsistent with a free, placid, and moral election.

The same also I consider concerning *the purpose of a new life*, which that any man should judge to be repentance, that duty which restores us, is more unreasonable than to think sorrow will do it: for as a man may sorrow, and yet never be restored, (and he may sorrow so much the more because he never shall be restored, as Esau did, as the five foolish virgins did, and as many more may do) so he that purposes to lead a new life, hath convinced himself that the duty is undone, and therefore his pardon not granted, nor his condition restored: as a letter is not a word, nor a word an action, as an embryo is not a man, nor the seed the fruit: so is a purpose of obedience, but the element of repentance, the first imaginations of it differing from the grace itself, as a disposition from a habit, or (because itself will best express itself) as the purpose does from the act. For either a holy life is necessary, or it is not necessary. If it be not, why does any man hope to escape the wrath to come, by resolving to do an unnecessary thing, or if he does not purpose it, when he pretends he does, that is a mocking of God, and that is a great way from being an instrument of his restitu-

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Nam illi qui ex aliis propositis in aliam transiliunt, aut ne transiliunt quidem, sed casu quodam transmittuntur, quomodo habere quicquam certum, mansurumve possunt, suspensi et vagi? Senec. ep. 23.

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Gal. vi. 15; v.

6.

1 Cor. vii. 19.

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Gal. vi. 7.

Mutatus . . .
 Dices (quoties te speculo
 videris alterum.)
 Quæ mens est
 hodie, cur eadem
 non pueri fuit?
 Vel cur his
 animis inco-
 lumis non re-
 deunt genæ?
Hor. l. 4. Od.
 10.

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tion. But if a holy life be necessary, as it is certain by infinite testimonies of Scripture, it is the *unum necessarium*, the one great necessary; it cannot reasonably be thought that anything less than doing it shall serve our turns. That which is only in purpose is not yet done, and yet it is necessary it should be done, because it is necessary we should purpose it. And in this, we are sufficiently concluded by that ingeminate expression used by St. Paul; *In Jesus Christ nothing can avail but a new creature. Nothing but faith working by charity, nothing but a keeping the commandments of God. And as many as walk according to this rule, peace be on them, and mercy, they are the Israel of God.*

This consideration I intended to oppose against the carnal security of death-bed penitents, who have spent a vicious life, who have therefore mocked themselves, because they meant to mock God, they would reap what they sowed not. *But be not deceived, saith the Apostle, he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* Only this: *Let us not be weary of well-doing, for in due season we shall reap, if we faint not;* meaning that by a persevering industry, and a long work, and a succession of religious times, we must sow to the Spirit; a work of such length, that the greatest danger is of fainting and intercision. But he that sows to the Spirit, not being weary of well-doing, not fainting in the long process, he, and he only, shall reap life everlasting. But a purpose is none of all this. If it comes to act, and be productive of a holy life, then it is useful, and it was like the eve of a holy day, festival in the midst of its abstinence and vigils, it was the beginnings of a repentance. But if it never come to act, it was to no purpose, a mocking of God, an act of direct hypocrisy, a provocation of God, and a deceiving our own selves; you are unhappy, you began not early, or that your earlier days return not together with your good purposes.

And neither can this have any other sentence, though the purpose be made upon our death-bed. For God hath made no covenant with us on our death-bed, distinct from that he made with us in our life and health. And since in our life and present abilities, good purposes, and resolutions, and vows (for they are but the same thing in differing degrees) did signify nothing till they came to act, and no man was

reconciled to God by good intentions, but by doing the will of God, can we imagine that such purposes can more prevail at the end of a wicked life than at the beginning? that less piety will serve our turns after fifty or sixty years impiety than after but five or ten; that a wicked and a sinful life should by less pains be expiated than an unhappy year? For it is not in the state of grace as in other *exterior* actions of religion or charity, where God will accept the will for the deed when the external act is inculpably out of our powers, and may also be supplied by the internal; as bendings of the body by the prostration of the soul; alms by charity: preaching by praying for conversion. These things are necessary, because they are precepts, and obligatory only in certain circumstances, which may fail, and we be innocent and disobliged. But it is otherwise in the essential parts of our duty, which God hath made the immediate and next condition of our salvation, such which are never out of our power, but by our own fault. Such are charity, forgiveness, repentance, and faith; such to which we are assisted by God, such which are always put by God's grace into our power, therefore because God indispensably demands them. In these cases as there is no revelation, God will accept the will for the deed, the purpose for the act, so it is unreasonable to expect it, because God did once put it into our powers, and if we put it out, we must not complain of want of fire, which ourselves have quenched, nor complain we cannot see, when we have put our own lights out; and hope God will accept the will for the deed, since we had no will to it, when God put it into our powers. These are but fig-leaves to cover our nakedness, which our sin hath introduced.

For either the reducing such vows and purposes to act is the duty, without which the purpose is ineffectual, or else that practice is but the sign and testimony of a sincere intention, and that very sincere intention was of itself accepted by God in the first spring. If it was nothing but a sign, then the covenant which God made with man in Jesus Christ was faith and good meaning, not faith and repentance, and a man is justified as soon as ever he purposes well, before any endeavours are commenced, or any act produced, or habit ratified; and the duties of a holy life are but shadows and significations of a grace, no part of the covenant, not so much as smoke is of fire, a mere sign of a person justified

Ἐς ποῖον ἐπὶ
χρόνον ἀναβαλεῖ
τὸ τὴν βλάβης-
τιν ἀεὶν σφαῖτον
καὶ ἐν μὴδὲν
παράβαινεν τὸν
διακριντα λόγον;
παρὰ λήφας τὰ
θεωρηματὰ οἷς
οὐκ ἐστὶ συμβαλ-
λεῖν, καὶ συμ-
βαλῆναι; ποῖον
ἐν ἐπὶ διδασκα-
λῶν προσδοκᾷ;
ἢ εἰς αἰώνον
ὑπαρξίης, τὴν
ἐκ ἀνορέδωτον
ποιῶσαι τὴν σφ-
αῖτον; καὶ ἐπὶ αἰ-
μωρακίῳ, ἀλλ'
αὐτῇ πᾶσι τελείῳ,
αὐτῶν τῶν αἰματη-
σῆς, καὶ ῥαθυ-
μῆσῆς, καὶ αἰεὶ
ὑπερβέσσης ἐξ
ὑπερβέσθου,
ποιῆς, προσδοκᾷς
ἐκ προσδοκῶν,
καὶ ἡμερᾶς
ἀλλὰς ἐπ' ἀλ-
λαῖς ὁρίζῃς, μὲθ'
αἷς προσέτις σφ-
αῖτον, λησῆς σφ-
αῖτον, οὐ προ-
κοψᾷς; ἀλλ'
ιδῶντες διὰ τὴν
λησῆς καὶ ζῶν
καὶ ἀποθνήσκων.
Epictet. c. 75.

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* Et quis tandem est nostrum qui quod ad sese attinet æquum censeat quænam pœnas dare ob eam rem quod arguatur male facere voluisse? Nemo opinor . . . Sed si honorem non æquum est habere ob eam rem quod bene facere voluisse quis dicit, neque fecit tamen: Rhodiensibus tale erit non quod male fecerunt, sed quia voluisse dicantur?
Orat. M. Antonis pro Rhodiens. apud A. Gellium, l. 7. c. 3.

Nunquam crescit ex post facto præteriti æstimatio.
D. de Reg. Jur.

Matt. xiii. 15.
 ex. Isa. vi. 9.
 Mark iv. 12.
 Luke viii. 10.
 John xii. 40.

as soon as he made his vow, but then also a man may be justified five hundred times in a year, as often as he makes a new vow and confident resolution, which is then done most heartily, when the lust is newly satisfied and the pleasure disappears for the instant, though the purpose disbands upon the next temptation: yea, but unless it be a *sincere purpose*, it will do no good, and although we cannot discern it, nor the man himself, yet God knows the heart, and if he sees it would have been reduced to act then he accepts it, and this is the hopes of a dying man. But faint they are and dying, as the man himself.

For it is impossible for us to know, but that what a man intends (as himself thinks) heartily, is sincerely meant, and if that may be insincere, and is to be judged only by a never following event (in case the man dies) it cannot become to any man the ground of hope, nay, even to those persons who do mean sincerely, it is still an instrument of distrust and fears infinite, since his own sincere meaning hath nothing in the nature of the thing, no distinct formality, no principle, no sign to distinguish it from the unsincere vows of sorrowful but not truly penitent persons. 2. A purpose acted and not acted, differ not in the principle, but in the effect, which is extrinsical and accidental to the purpose, and each might be without the other: a man might live holily, though he had not made that vow, and when he hath made the vow he may fail of living holily.* And as we should think it hard measure to have a damnation increased upon us for those sins which we would have committed if we had lived: so it cannot be reasonable to build our hopes of heaven upon an imaginary piety, which we never did, and if we had lived, God knows whether we would or not. 3. *God takes away the godly, lest malice should corrupt their understandings, and for the elect's sake those days are shortened, which if they should continue, no flesh should escape*, but now shall all that be laid upon their score, which if God had not so prevented by their death, God knows they would have done? and God deals with *the wicked in a proportionable manner*, to the contrary purpose, *he shortens their days, and takes away their possibilities and opportunities* when the time of repentance is past, *because he will not do violence to their wills, and this lest they should return and be converted, and I should heal them*; so that it is evident, some persons are by some acts

of God, after a vicious life and the frequent rejection of the Divine grace, at last *prevented from mercy, who without such courses* and in contrary circumstances, might possibly *do acts of repentance, and return, and then God would heal them.*

4. Let their purposes and vows be never so sincere in the principle, yet since a man who is in the state of grace may again fail of it, and forget he was purged from his old sins (and every dying sinner did so, if ever he was washed in the laver of regeneration, and sanctified in his spirit) then much more may such a sincere purpose fail, and then it would be known to what distance of time or state from his purpose, will God give his final sentence? Whether will he quit him, because in the first stage he will correspond with his intention, and act his purposes, or condemn him because in his second stage he would prevaricate? And when a man does fail, it is not because his first principle was not good; for the Holy Spirit, which is certainly the best principle of spiritual actions, may be extinguished in a man, and a sincere or hearty purpose may be lost, or it may again be recovered, and be lost again; so that it is as unreasonable as it is unrevealed, that a sincere purpose on a deathbed shall obtain pardon, or pass for a new state of life. Few men are at those instants, and in such pressures, hypocritical and vain, and yet to perform such purposes is a new work, and a labour; it comes in upon a new stock differing from that principle, and will meet with temptations, difficulties, and impediments; and an honest heart is not sure to remain so, but may split upon a rock of a violent invitation. A promise is made to be faithful or unfaithful *ex post facto* by the event, but it was sincere or unsincere in the principle, only if the person promising did, or did not respectively at that time mean what he said. A sincere promise many times is not truly performed.

Concerning all the other acts, which it is to be supposed a dying person can do, I have only this consideration; if they can make up a new creature, become a new state, be in any sense a holy life, a keeping the commandments of God, a following of peace and holiness, a becoming holy in all conversation, if they can arrive to the lowest sense of that excellent condition Christ intended to all his disciples, when he made *keeping the commandments* to be the condition of *entering into life*, and not *crying, Lord, Lord, but doing the*

PART II.

Acts xxviii.
29.

Rom. xi. 8.

PART II.

Audies ple-
rosque dicen-
tes; a quin-
quagesimo in
otium sece-
dam; sexage-
simus annus
ab officiis me
dimittet. Et
quem tandem
longioris vitæ
prædem acci-
pis? *Seneca.*

43

Παύται δὲ ἐν τοῖς
συνετοῖς μὴ ἀνα-
βάλλεσθαι το
ἀγαθὸν ὅπως τὰς
πολλὰς ποιῶσιν
προδοσίμους ὀρε-
ζόμενοι ἐλπίδας,
ἢ πανηγυρεῖς ὡς
ἀπ' ἐκείνων ἀρ-
ξομένους τοῦ μὴ
ψευδασθαι, καὶ
τοῦ τὰ δαμόλια
ποιῆσαν. *Luci.*
Nigr.

44

will of God: if he that hath served the lusts of the flesh, and taken pay under all God's enemies, during a long and malicious life can, for any thing a dying person can do, be said in any sense to have lived holily, then his hopes are fairly built; if not, they rely upon a sand; and the storm of death, and the Divine displeasure will beat too violently upon them. There are no suppletories of the evangelical covenant; *if we walk according to the rule, then shall peace and righteousness kiss each other*; if we have sinned and prevaricated the rule, repentance must bring us into the ways of righteousness, and then we must go on upon the old stock; but the *deeds of the flesh must be mortified, and Christ must dwell in us, and the spirit must reign in us*, and virtue must be habitual, and the habits must be confirmed, and this as we do by the Spirit of Christ, so it is hallowed and accepted by the grace of God, and we put into a condition of favour, and redeemed from sin, and reconciled to God. But this will not be put off with single acts, nor divided parts, nor newly commenced purposes, nor fruitless sorrow; it is a great folly to venture eternity upon dreams, so that now let me represent the condition of a dying person after a vicious life.

1. He that considers the frailty of human bodies, their incidences and aptness to sickness, casualties, death, sudden or expected, the condition of several diseases, that some are of too quick a sense, and are intolerable, some are dull, stupid, and lethargical: then adds the prodigious judgments which fall upon many sinners in the act of sin, and are marks of our dangers, and God's essential justice and severity, and that security, which possesses such persons, whose lives are vicious and habitual carelessness, and groundless confidence, or an absolute inconsideration, which is generally the condition and constitution of such minds, every one whereof is likely enough to confound a persevering sinner in miseries eternal, will soon apprehend the danger of a delayed repentance to be infinite and unmeasurable.

2. But suppose such a person having escaped the antecedent circumstances of the danger, is set fairly upon his death-bed with the just apprehension of his sins about him, and his addresses to repentance; consider then the strength of his lusts, that the sins he is to mortify are inveterate, habitual, and confirmed, having had the growth and stability of a whole

PART II.

2 Pet. ii. 14.

life; that the liberty of his will is impaired (the Scripture saying, of such persons *whose eyes are full of lust and that cannot cease from sin*; and that *his servants they are whom they obeyed*, that they are slaves to sin, and so not *sui juris*, not at their own dispose) that his understanding is blinded, his appetite is mutinous, and of a long time used to rebel, and prevail; that all the inferior faculties are in disorder; that he wants the helps of grace proportionable to his necessities (for the longer he hath continued in sin, the weaker the grace of God is in him; so that in effect at that time the more need he hath, the less he shall receive, it being God's rule to *give to him that hath, and from him that hath not to take even what he hath*), then add the innumerable parts and great burdens of repentance, that it is not a sorrow, nor a purpose, because both these suppose that to be undone, which is the only necessary support of all our hopes in Christ when it is done, the innumerable difficult cases of conscience that may then occur, particularly in the point of restitution (which among many other necessary parts of repentance is indispensably required of all persons that are able, and in every degree in which they are able), the many temptations of the devil, the strength of passions, the impotency of the flesh, the illusions of the spirit of darkness, the tremblings of the heart, the incogitancy of the mind, the implication and entanglings of ten thousand thoughts and the impertinencies of a disturbed fancy, and the great hinderances of a sick body, and a sad and weary spirit, all these represent a death-bed to be but an ill station for a penitent; if the person be suddenly snatched away he is not left so much as to dispute; if he be permitted to languish in his sickness he is either stupid and apprehends nothing, or else miserable, and hath reason to apprehend too much. However, all these difficulties are to be passed and overcome before the man be put into a saveable condition. From this consideration (though perhaps it may infer more) yet we cannot but conclude this difficulty to be as great as the former danger, that is vast and ponderous and insupportable.

3. Suppose the clinic or death-bed penitent to be as forward in these employments, and as successful in the mastering many of the objections as reasonably can be thought, yet it is considerable, that there is a repentance which is to be repented of, and that is a repentance which is not productive

Επιδόω της
εγγύς η του
οισθαι τελευτη-
σαν, παρχει-
ται αυτω φοβος,
και φροντις, ωστε
ὡν εν τω προσθεν
εκιστηται. *Plato de Repub.*

Ante senectutem curandum est ut homo bene vivat; in senectute autem ut bene moriatur. *Seneca.*

PART II.

O si compunctas humana superbia mentes
 Ante obitum mutare, nec expectare auprema
 Fata velit . . .
 Pœnitet ambigue quem sero pœnitet, ergo
 Præsentis spatium nobis dum creditur ævi,
 Dum patulam cunctis Christi clementia sese
 Præbet, præterite plangamus crimina vitæ,
 Dum licet, et sano ingenioque animoque valeamus. *Alcimus Avis.*
 Bis jam pene tibi consultrigesimus instat,
 Et numerat paucos vix tua vita dies.
Mart. l. 1, ep. 16. Vide S. Ambros. l. 2. De Pœnit. c. 1 et 11. S. Aug. in lib. Homil. hom. 41. S. Basil. Orat. 4. S. Bernard. in parvis Serm. ser. 38.

of fruits of amendment of life, that there is a period set down by God in his judgment, and that many who have been profane as Esau was, are reduced into the condition of Esau, and *there is no place left for their repentance though they seek it carefully with tears*: that they who have long refused to hear God calling them to repentance, God will refuse to hear them calling for grace and mercy, that *he will laugh at some men when their calamity comes*, that the five foolish virgins addressed themselves at the noise of the bridegroom's coming, and begged oil, and went out to buy oil, and yet for want of some more time, and an early diligence came too late and were shut out for ever; that it is no where revealed that such late endeavours and imperfect practices shall be accepted; that God hath made but one covenant with us in Jesus Christ, which is faith and repentance consigned in baptism; and the signification of them and the purpose of Christ is, that we should *henceforth no more serve sin*, but mortify and kill him perpetually and destroy his kingdom, and extinguish as much as in us lies his very title; that we should *live holily, justly, and soberly in this present world, in all holy conversation and godliness*, and that either we must be continued or reduced to this state of holy living, and habitual sanctity, or we have no title to the promises; that every degree of recession from the state of grace Christ first put us in is a recession from our hopes, and an inscuring our condition; and we add to our confidence only as our obedience is restored; all this is but a sad story to a dying person, who sold himself to work wickedness in an habitual iniquity, and aversation from the conditions of the holy covenant in which he was sanctified.

And certainly it is unreasonable to plant all our hopes of heaven upon a doctrine that is destructive of all piety, which supposes us in such a condition, that God hath been offended at us all our life long, and yet that we can never return our duties to him, unless he will unravel the purposes of his predestination, or call back time again, and begin a new computation of years for us; and if he did, it would be still as uncertain. For what hope is there to that man who hath fulfilled all iniquity, and hath not fulfilled righteousness? Can a man live to the devil and die to God? sow to the flesh, and reap to the Spirit? hope God will in mercy reward him, who hath served his enemy? sure it is, the doctrine of the

avail of a death-bed repentance cannot be reconciled with God's purposes and intentions to have us live a good life, for it would reconcile us to the hopes of heaven for a few thoughts or words or single actions, when our life is done. It takes away the benefit of many graces, and the use of more, and the necessity of all.

For let it be seriously weighed. To what purpose is the variety of God's grace? What use is there of preventing, restraining, concomitant, subsequent, and persevering grace, unless it be in order to a religious conversation? And by deferring repentance to the last, we despoil our souls, and rob the Holy Ghost of the glory of many rays, and holy influences with which the church is watered and refreshed, that it may grow from grace to grace, till it be consummate in glory. It takes away the very being of chastity and temperance, no such virtues according to this doctrine need to be named among Christians. For the dying person is not in capacity to exercise these, and then either they are troublesome; without which we may do well enough, or else the condition of the unchaste and intemperate clinic is sad and deplorable. For how can he eject those devils of lust, and drunkenness, and gluttony, from whom the disease hath taken all powers of election and variety of choice, unless it be possible to root out long contracted habits in a moment, or acquire the habits of chastity, sobriety, and temperance, those self-denying and laborious graces, without doing a single act of the respective virtues in order to obtaining of habits; unless it be so that God will infuse habits into us more immediately than he creates our reasonable souls in an instant, and without the cooperation of the suscipient, without *the working out our salvation with fear*, and *without giving all diligence*, and *running with patience*, and *resisting unto blood*, and *striving to the last*, and *enduring unto the end* in a long fight and a long race. If God infuses such habits, why have we laws given us, and are commanded to work and to do our duty with such a succession and lasting diligence, as if the habits were to be acquired, to which indeed God promises and ministers his aids, still leaving us the persons obliged to the law and the labour, as we are capable of the reward. I need not instance any more. But this doctrine of a death-bed repentance is inconsistent with the duties of mortification, with all the vindictive and punitive parts of repentance

PART II.

Prudens futuri temporis exitum
 Caliginosa nocte premit
 Deus. *Horat.*
 Vita data est utenda, data
 est sine fœnore nobis
 Mutua, nec certa per soluenda die.
 Quæris quod sit longissimum vitæ spatium?
 Usque ad sapientiam pervenire. Qui ad illam pervenit, attingit non longissimum finem, sed maximum. *Senec. ep. 94.*
 Male vivunt qui semper vivere incipiunt. Non potest stare paratus ad mortem qui modo incipit vivere. Quidam vivere tunc incipiunt cum desinendum est, quidam ante vivere desierunt quam inciperent. *Senec. ep. 23.*

Hic est locus solvendi æris alieni. *Seneca.*
 Mortem venientem nemo hilaris excipit, nisi qui se ad eam diu composuerat. *Idem. ep. 30.*
 — Qui pecca-

in exterior instances; with the precepts of *waiting* and *watchfulness*, and *preparation*, and standing in a readiness against *the coming of the Bridegroom*, with *the patience of well doing*, with exemplary living, with the imitation of the life of Christ, and conformities to his passion, with the kingdom and dominion and growth of grace. And lastly it goes about to defeat one of God's great purposes, for God therefore concealed the time of our death, that we might always stand upon our guard. The holy Jesus told us so, *Watch, for ye know not what hour the Lord will come*; but this makes men seem more crafty in their late begun piety, than God was provident and mysterious in concealing the time of our dissolution.

And now if it be demanded how long time must our repentance and holy living take up? what is the last period of commencement of our piety, after which it will be unaccepted or ineffectual? will a month or a year, or three years, or seven suffice? For since every man fails of his first condition, and makes violent recessions from the state of his redemption and his baptismal grace, how long may he lie in that state of recession with hopes of salvation? To this I answer, he cannot lie in sin a moment without hazarding his eternity, every instant is a danger, and all the parts of its duration do increase it; and there is no answer to be given antecedently, and by way of rule, but all the hopes of our restitution depends upon the event. It is just as if we should ask how long will it be before an infant comes to the perfect use of reason, or before a fool will become wise, or an ignorant person become excellently learned. The answer to such questions must be given according to the capacity of the man, to the industry of his person, to his opportunities or hindrances, to his life and health, and to God's blessing upon him. Only this, every day of deferring it lessens our hopes and increases the difficulty, and when this increasing divisible difficulty comes to the last period of impossibility God only knows, because he measures the thoughts of man, and comprehends his powers in a span, and himself only can tell how he will correspond in those assistances, without which we can never be restored. Agree with thy adversary quickly while thou art in the way; *Quickly*. And therefore Scripture sets down no other time than *to-day*, while it is yet called to-day. But because it will every day be called

to-day, we must remember that our duty is such as requires a time, a duration, it is a course, *a race that is set before us*, a duty requiring patience, and longanimity, and perseverance, and great care and diligence, *that we faint not*. And supposing we could gather probably by circumstances, when the last period of our hopes begins; yet he that stands out as long as he can, gives probation that he came not in of good will or choice, that he loves not the present service, that his body is present, but his heart is estranged from the yoke of his present employment; and then all that he can do is odious to God, being a sacrifice without a heart, an offertory of shells and husks, while the devil and the man's lusts have devoured the kernels.

So that this question is not to be asked beforehand, but after a man hath done much of the work, and in some sense lived holily, then he may enquire into his condition, whether if he persevere in that, he may hope for the mercies of Jesus. But he that enquires beforehand, as commonly he means ill, so he can be answered by none but God, because the satisfaction of such a vain question depends upon future contingencies, and accidents depending upon God's secret pleasure and predestination. He that repents but to-day repents late enough, that he put it off from yesterday. It may be that some may begin to-day, and find mercy, and to another person it may be too late, but no man is safe or wise that puts it off till to-morrow. And that it may appear how necessary it is to begin early, and that the work is of difficulty and continuance, and that time still increases the objections, it is certain that all the time that is lost must be redeemed by something in the sequel equivalent, or in some degree commensurate to the duties omitted and the time mispent; and the intension of the following actions and the frequent repetition must make up the defect in the extension and co-existence with a longer time. It was an act of an heroic repentance, and great detestation of the crime, which Thomas Cantipratanus relates of a young gentleman condemned to die for robberies, who, endeavouring to testify his repentance, and as far as was then permitted him to expiate the crime, begged of the judge that tormentors might be appointed him, that he might be long a dying, and be cut in small pieces, that the severity of the execution might be proportionable to the immensity of his sorrow, and greatness of the

PART II.

tum moriens
dimittere, et
ipsa
In serum tem-
pus differt ad-
missa fateri,
Non tam di-
mittit, quam
dimittat ab
illis. *Alcim.*
Auitus.
Non potest
stare paratus
ad mortem
qui modo in-
cipit vivere.
Id agendum
est ut satis
vixerimus.
Quidam vi-
vere tunc in-
cipiunt cum
desinendum
est, si hoc ju-
dicas mirum,
adjiciam quod
magis admi-
reris. Quidam
ante vivere
desierunt
quam incipe-
rent. *Seneca,*
ep. 23.
Cras te victu-
rum, cras di-
cis Posthume
semper.
Dic mihi cras
istud, Posthu-
me quando
venit?
Cras vives?
hodie jam vi-
vere Posthu-
me serum est:
Ille sapit quis-
quis Posthu-
me vixit heri.
Martial, l. 5,
ep. 59; et lib.
2, ep. 90.
Non bene dis-
tuleris videas
quæ posse ne-
gari,
Et solum hoc
ducas quod
fuit esse
tuum.
Non est, crede
mihi sapien-
tis dicere vi-
vam.
Sera nimis
vita est cras-
tina, vive ho-
die. *l. 1, ep. 16.*

PART II.

50
Rom. ii. 6.

51

* Τὸς μὲν γὰρ
ἀντιλαμβάνεσθαι
μαλὸν καλεῖται
μὲν πρὸς θε-
οῦ ἡμολογού-
σας δικαίως κο-
λαῖσθαι θύμηναι.
Arist. Rhet. 2.

iniquity : such great acts do facilitate our pardon and hasten the restitution, and in a few days comprise the relapsed duty of many months ; but to rely upon such acts is the last remedy, and like unlikely physic to a despairing person, if it does well, it is well ; if it happen otherwise, he must thank himself, it is but what in reason he could expect.

I conclude this point with the words of St. Paul, *God will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honour, and immortality, (to them) eternal life. But to them that are contentious, and do not obey the truth, but obey unrighteousness, (to them) indignation and wrath, tribulation and anguish upon every soul of man that doeth evil.*

Having now discoursed of repentance upon distinct principles, I shall not need to consider upon those particulars which are usually reckoned parts or instances of repentance, such as are contrition, confession, and satisfaction. Repentance is the fulfilling all righteousness, and includes in it whatsoever is matter of Christian duty, and is expressly commanded ; such as is contrition or godly sorrow, and confession to God, both which are declared in Scripture to be in order to pardon and purgation of our sins. *A contrite and a broken heart, O God, thou wilt not despise ; and if we * confess our sins, God is just and righteous to forgive us our sins, and to cleanse us from all iniquity.* To which add concerning satisfaction, that it is a judging and punishing of ourselves ; that it also is an instrument of repentance and a fruit of godly sorrow, and of good advantage for obtaining mercy of God. For *indignation and revenge* are reckoned by St. Paul, effects of *a godly sorrow*, and the blessing which encourages its practice is instanced by the same saint, *When we are judged we are chastened of the Lord*, but *if we would judge ourselves, we should not be judged* ; where he expounds *judged by chastened* : if we were severer to ourselves, God would be gentle and remiss. And there are only these two cautions to be annexed, and then the direction is sufficient. 1. That when promise of pardon is annexed to any of these or another grace, or any good action, it is not to be understood, as if alone it were effectual, either to the abolition or pardon of sins, but the promise is made to it as to a member of the whole body of piety. In the coadunation and conjunction of parts the title is firm, but not at all in distinction and se-

PART II.

paration. For it is certain, if we fail in one, we are guilty of all, and therefore cannot be repaired by any one grace, or one action, or one habit. And, therefore, *charity hides a multitude of sins*, with men and God too; *alms deliver from death*; *humility pierceth the clouds, and will not depart before its answer* be gracious; and *hope purifieth, and makes not ashamed*; and patience, and faith, and piety to parents and prayer, and the eight beatitudes have promises of *this life*, and of *that which is to come respectively*, and yet nothing will obtain these promises but the harmony and uniting of these graces in a holy and habitual confederation. And when we consider the promise as singularly relating to that one grace, it is to be understood comparatively, that is, such persons are happy if compared with those who have contrary dispositions. For such a capacity does its portion of the work towards complete felicity, from which the contrary quality does estrange and disentitle us. 2. The special and minute actions and instances of these three preparatives of repentance are not under any command in the particulars, but are to be disposed of by Christian prudence in order to those ends, to which they are most aptly instrumental and designed; such as are fasting and corporal severities in satisfaction, or the punitive parts of repentance; they are either vindictive of what is past, and so are proper acts or effects of contrition and godly sorrow, or else they relate to the present and future estate, and are intended for correction or emendation, and so are of good use as they are medicinal, and in that proportion not to be omitted; and so is confession to a spiritual person an excellent instrument of discipline, a bridle of intemperate passions, an opportunity of restitution; *Ye which are spiritual restore such a person overtaken in a fault*, saith the Apostle, it is the application of a remedy, the consulting with a guide, and the best security to a weak, or a lapsed, or an ignorant person; in all which cases he is unfit to judge his own questions, and in these he is also committed to the care and conduct of another. But these special instances of repentance are capable of supplementaries, and are like the corporal works of mercy, necessary only in time and place, and in accidental obligations. He that relieves the poor, or visits the sick, choosing it for the instance of his charity, though he do not redeem captives, is charitable, and hath done his alms. And he that cures his

2 Cor. vii. 10.

1 Cor. xi. 31.

Gal. vi. 1.

PART II.

*Vide Disc. of
Mortification,
Part 1; et
Disc. of Fast-
ing, Part 2.*

sin by any instruments, by external, or interior and spiritual remedies, is penitent, though his diet be not ascetic and afflictive, or his lodging hard, or his sorrow bursting out into tears, or his expressions passionate and dolorous. I only add this, that acts of *public* repentance must be by using the instruments of the Church, such as she hath appointed; of *private* such as by experience or by reason, or by the counsel we can get we shall learn to be most effective of our penitential purposes. And yet it is a great argument, that the exterior expressions of corporal severities are of good benefit, because, in all ages, wise men and severe penitents have chosen them for their instruments.

THE PRAYER.

O *ETERNAL* God, who wert pleased in mercy to look upon us when we were in our blood; to reconcile us when we were enemies; to forgive us in the midst of our provocations of thy infinite and eternal majesty, finding out a remedy for us which mankind could never ask; even making an atonement for us by the death of thy Son, sanctifying us by the blood of the everlasting covenant, and thy all-hallowing and Divinest Spirit, let thy graces so perpetually assist and encourage my endeavours, conduct my will, and fortify my intentions, that I may persevere in that holy condition, which thou hast put me in by the grace of the covenant, and the mercies of the holy Jesus. Oh, let me never fall into those sins, and retire to that vain conversation, from which the eternal and merciful Saviour of the world hath redeemed me; but let me grow in grace, adding virtue to virtue, reducing my purposes to act, and increasing my acts till they grow into habits, and my habits till they be confirmed, and still confirming them till they be consummate in a blessed and holy perseverance. Let thy preventing grace dash all temptations in their approach; let thy concomitant grace enable me to resist them in the assault, and overcome them in the fight, that my hopes be never discomposed, nor my faith weakened, nor my confidence made remiss, or my title and portion in the covenant be lessened; or if thou permittest me at any time to fall (which, holy Jesus, avert for thy mercy and compassion sake) yet let me not sleep in sin, but recall me instantly by the clamours of a nice and

tender conscience, and the quickening sermons of the Spirit, that I may never pass from sin to sin, from one degree to another, lest sin should get the dominion over me, lest thou be angry with me, and reject me from the covenant, and I perish. Purify me from all uncleanness, sanctify my spirit, that I may be holy as thou art, and let me never provoke thy jealousy, nor presume upon thy goodness, nor distrust thy mercies, nor defer my repentance, nor rely upon vain confidences; but, that I may by a constant, sedulous, and timely endeavour, make my calling and election sure, living to thee, and dying to thee, that having sowed to the Spirit, I may from thy mercies reap in the Spirit, bliss and eternal sanctity, and everlasting life, through Jesus Christ, our Saviour, our hope, and our mighty and ever glorious Redeemer. Amen.



Ad. SECTION XII.

Upon CHRIST'S Sermon on the Mount, and of the Eight Beatitudes.

THE holy Jesus being entered upon his prophetic office, in the first solemn sermon gave testimony that he was not only an Interpreter of Laws then in being, but also a Lawgiver and an angel of the new and everlasting covenant, which, because God meant to establish with mankind by the mediation of his Son, by his Son also he now began to publish the conditions of it, and that the publication of the Christian law might retain some proportion at least, and analogy of circumstance with the promulgation of the law of Moses, Christ went up into a mountain, and from thence gave the oracle. And here he taught all the disciples, for what he was now to speak was to become a Law, a part of the condition on which he established the covenant, and founded our hopes of heaven. Our excellent and gracious Lawgiver, knowing that the great argument in all practical disciplines is the proposal of the end, which is their crown and their reward, begins his sermon, as David began his most divine collection of hymns, with *blessedness*. And,

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having enumerated eight duties, which are the rule of the spirits of Christians, he begins every duty with a beatitude, and concludes it with a reward, to manifest the reasonableness, and to invite and determine our choice to such graces which are circumscribed with felicities, which have blessedness in present possession, and glory in the consequence, which, in the midst of the most passive and afflictive of them, tells us that we are blessed, which is indeed a felicity, as a hope is good, or as a rich heir is rich, who, in the midst of his discipline, and the severity of tutors and governors, knows he is designed and certain of a great inheritance.

The eight beatitudes which are the duty of a Christian, and the rule of our spirit, and the special discipline of Christ, seem like so many paradoxes and impossibilities reduced to reason, and are indeed virtues made excellent by rewards, by the sublimity of grace, and the mercies of God, hallowing and crowning those habits which are despised by the world, and are esteemed the conditions of lower and less considerable people. But God sees not as man sees, and his rules of estimate and judgment are not borrowed from the exterior splendour, which is apt to seduce children, and cozen fools, and please the appetites of sense and abused fancy; but they are such as he makes himself; excellences which, by abstractions and separation from things below, land us upon celestial appetites. And they are states of suffering, rather than states of life; for the great employment of a Christian being to bear the cross, Christ laid the pedestal so low, that the rewards were like rich mines interred in the deeps and inaccessible retirements, and did choose to build our felicities upon the torrents and violences of affliction and sorrow. Without these graces we cannot get heaven, and without sorrow and sad accidents we cannot exercise these graces. Such are—

3

πρὸς τὸν ἰσχυρὸν
Χριστὸν, πρὸς τὸν
ἐκτενέστερον.

Luke vi. 20.

1. *Blessed are the poor in spirit, for theirs is the kingdom of heaven.* Poverty of spirit is in respect of secular affluence and abundance, or in respect of great opinion and high thoughts, either of which have diverse acts and offices. That the first is one of the meanings of this text is certain, because St. Luke, repeating this beatitude, delivers it plainly, *Blessed are the poor*, and to it he opposes riches. And our blessed Saviour speaks so suspiciously of riches and rich men, that he represents the condition to be full of danger and

temptation : and St. James calls it full of sin, describing rich men to be oppressors, litigious, proud, spiteful, and contentious, which saying, like all others of that nature, are to be understood in common, and most frequent accidents, not regularly, but very improbable to be otherwise. For if we consider our vocation, St. Paul informs us, *That not many mighty, not many noble are called, but God hath chosen the poor of this world rich in faith* ; and how hard it is for a rich man to enter into heaven our great Master hath taught us, by saying, it is more easy for a camel to pass through a needle's eye. And the reason is, because of the infinite temptation which riches minister to our spirits, it being such an opportunity of vices, that nothing remains to countermand the act, but a strong, resolute, unaltered, and habitual purpose, and pure love of virtue ; riches, in the meantime, offering to us occasion of lusts, fuel for revenge, instruments of pride, entertainment of our desires, engaging them in low, worldly, and sottish appetites ; inviting us to shew our power in oppression, our greatness in vanities, our wealth in prodigal expenses, and to answer the importunity of our lusts, not by a denial, but by a correspondence and satisfaction till they become our mistresses, imperious, arrogant, tyrannical, and vain. But poverty is the sister of a good mind, it ministers aid to wisdom, industry to our spirit, severity to our thoughts, soberness to counsels, modesty to our desires ; it restrains extravagancy and dissolution of appetites ; the next thing above our present condition, which is commonly the object of our wishes, being temperate and little, proportionable enough to nature, not wandering beyond the limits of necessity or a moderate conveniency, or at furthest but to a freer refreshment and recreation. And the cares of poverty are single and mean, rather a fit employment to correct our levities than a business to impede our better thoughts ; since a little thing supplies the needs of nature, and the earth * and the fountain with little trouble minister food to us ; and God's common Providence and daily dispensation eases the cares and makes them portable. But the cares and businesses of rich men are violences to our whole man, they are loads of memory, business for the understanding, work for two or three arts and sciences, employment for many servants to assist in ; increase the appetite and heighten the thirst, and by making their dropsy bigger and their capacities large, they destroy

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Nulli fortunæ
minus bene
quam optimæ
creditor. Alia
felicitate ad
tuendam fel-
licitatem est
opus. Senec.
c. 7.
James ii. 5.
1 Cor. i. 26.
Luke xix. 23.
Ὁ φέρεται ἐν τυφλῇ
πλῆτει μὴ' ἐν
γῇ, μὴ' ἐν θα-
λάττῃ μὴ' ἐν
ἡπείρῃ φαίνεται
ἀλλὰ ταύτην
τὴν γαίαν, καὶ
ἀρχομένην διὰ
σε γὰρ πάντας
ἐν ἀνθρώποις
κακὰ. Τίμοστ.
Lyr.
Vel nos in
mare proximi-
mum
Gemmas et
lapides, au-
rum et inutile
Summi mate-
riam mali,
Mittamus.
Hor. l. 3, od.
24.
Ὁ δὲ πλεῖστος
ἡμῶν καὶ ἀπαρ-
ιστὸς κακὸς τυ-
φλὸς βλέπωντας
παράδειψιν
πάντας ποιεῖ.
Antiphanes.
Διὸς Εὐκλει-
τὸς γινόμεν, καὶ
σωματὶ κῆρος,
καὶ πνεύμῃ ἰσός,
καὶ φίλος ἀδελ-
φότητος.
Γλαυκοφάγῳ,
αἶψιν τε, δικαιο-
τάτῳ αν-
θρώπῳ, dixit
Homerus de
Myris et Hip-
peremolgo, l. 13.
Iliad.
Justissimos et
longævus
dixit qui ven-
cebantur
lacte et cibo
modesto.
* Satis est
finivisque Ce-
resque. Lucan.

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Επει τι δει βρο-
ταστο πλην θυω
μιον,
Δημιηρος ακτης
πωματος ο' ιδρη-
χου,
Απας παρσι,
και πεφυχ,
ημιας τρεφον.
Eurip.

4

—Quoad vix-
it credidit, in-
gens
Pauperiem
vitium, et ca-
vit nil acrius,
ut si
Forte minus
locuples uno
quadrante pe-
raret,
Ipse videretur
sibi nequior.
Horat.

Apocal. iii. 17.

5

Εγω υπ' Αμαρ-
τας διελογισην

all those opportunities and possibilities of charity, in which only riches can be useful.

But it is not a mere poverty of possession which entitles us to the blessing, but a poverty of spirit; that is, a contentedness in every state, an aptness to renounce all when we are obliged in duty; a refusing to continue a possession when we for it must quit a virtue or a noble action, a divorce of our affections from those gilded vanities, a generous contempt of the world, and at no hand heaping riches, either with injustice or with avarice, either with wrong or impotency of action or affection. Not like Staberius, described by the poet, who thought nothing so criminal as poverty, and every spending of a sesterce was the loss of a moral virtue, and every gaining of a talent was an action glorious and heroical. But poverty of spirit accounts riches to be the servants of God, first, and then of ourselves being sent by God, and to return when he please, and all the while they are with us to do his business. It is a looking upon riches and things of the earth, as they do who look upon it from heaven, to whom it appears little and unprofitable. And because the residence of this blessed poverty is in the mind, it follows, that it be here understood, that all that exinanition and renunciation, abjection and humility of mind, which depauperates the spirit, making it less worldly and more spiritual, is the duty here enjoined. For if a man throws away his gold, as did Crates the Theban, or the proud philosopher Diogenes, and yet leave a spirit high, aery, fantastical and vain; pleasing himself, and with complacency reflecting upon his own act, poverty is but a circumstance of pride and the opportunity of an imaginary and a secular greatness. Ananias and Sapphira renounced the world by selling their possessions, but because they were not poor in spirit, but still retained the affections to the world, therefore they kept back part of the price and lost their hopes. The Church of Laodicea was possessed with a spirit of pride, and flattered themselves in imaginary riches, they were not poor in spirit, but they were poor in possession and condition. These wanted humility, the other wanted a generous contempt of worldly things, and both were destitute of this grace.

The acts of this grace are, 1. To cast off all inordinate affection to riches: 2. In heart and spirit, that is, preparation of mind to quit the possession of all riches, and actually

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so to do, when God requires it; that is, when the retaining riches loses a virtue. 3. To be well pleased with the whole economy of God, his Providence, and dispensation of all things, being contented in all estates. 4. To employ that wealth God hath given us in actions of justice and religion. 5. To be thankful to God in all temporary losses. 6. Not to distrust God, or to be solicitous and fearful of want in the future. 7. To put off the spirit of vanity, pride, and fantastic complacency in ourselves; thinking lowly or meanly of whatsoever we are or do. 8. To prefer others before ourselves, doing honour and prelation to them, and either contentedly receiving affronts done to us, or modestly undervaluing ourselves. 9. Not to praise ourselves, but when God's glory and the edification of our neighbour is concerned in it, nor willingly to hear others praise us. 10. To despoil ourselves of all interior propriety, denying our own will in all instances of subordination to our superiors, and our own judgment in matters of difficulty and question, to the advice of wiser men, and the decision of those who are trusted with the cure of our souls. 11. Emptying ourselves of ourselves, and throwing ourselves wholly upon God, relying upon his Providence, trusting his promises, craving his grace, and depending upon his strength for all our actions, and deliverances, and duties.

The reward promised is *the * kingdom of heaven*. *Fear not, little flock, it is your Father's pleasure to give you a kingdom*. To be little in our own eyes is to be great in God's, the poverty of the spirit shall be rewarded with the riches of the kingdoms; of both kingdoms; that of heaven is expressed; poverty is the high way of eternity; but therefore the kingdom of grace is taken in the way, the way to our country: and it being the forerunner of glory, and nothing else, but an antedated eternity, is part of the reward as well as of our duty. And therefore whatsoever is signified by kingdom in the appropriate evangelical sense, is there intended as a recompense. For the kingdom of the Gospel is a congregation and society of Christ's poor, of his *little ones*: they are the communion of saints, and their present entertainment is knowledge of the truth, remission of sins, the gift of the Holy Ghost, and what else in Scripture is signified to be a part or grace or condition of the kingdom.

q q 2

καρὰς ὡς ὅτις
παύσηται ἡ
τοῦ Τάπητος
ἐκείνου.
Anacreon.
Non possi-
dentem multa
vocaveris
Recte bea-
tum: rectius
occupat
Nomen beati,
qui Deorum
Muneribus sa-
pienter uti,
Duramque
callet paupe-
riem pati,
Præusque le-
tho flagitium
timet, &c.
Hor. l. 4, od. 9.

6
* Latius reg-
nes avidum
domando
Spiritem,
quam si Lybi-
am remotis
Gadibus jun-
gas et uterque
Pænus
Serviat uni.
Horat. l. 2, od.
2.
Serviet æter-
num qui par-
vo neciet uti.
Hor.

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Matt. xi. 5;
and xviii. 4.
7

Rom. v. 3.
Gaudet pati-
entia doris.
James i. 2.

2 Cor. vii. 9.

James iv. 9, 10.
Sic enim per
oculos cum
notas turpes
trahat
Rursus per
ipsos lachry-
mas fundit
pias
Egressione ut
eluat quæ in-
gressa sunt.
Dum Dole-
mus admissa,
admittenda
excludimus,
et fit quædam
de condemna-
tione culpæ
disciplina in-
nocentia. S.
Ambr.

8

For to the poor the Gospel is preached: that is, to the poor the kingdom is promised and ministered.

2. *Blessed are they that mourn, for they shall be comforted.*

This duty of Christian mourning is commanded not for itself, but in order to many good ends. It is in order to patience, *tribulation worketh patience*, and therefore *we glory in them*, saith St. Paul; and St. James, *My brethren, count it all joy, when ye enter into divers temptations, knowing that the trial of your faith* (viz. by afflictions) *worketh patience.*

2. It is in order to repentance, *Godly sorrow worketh repentance*, and by consequence it is in order to pardon; for a *contrite heart God will not reject.* And after all this it leads to joy. And therefore St. James preached a homily of sorrow, *Be afflicted, and mourn, and weep*; that is, in penitential mourning, for he adds, *Humble yourselves in the sight of the Lord, and he shall lift you up.* The acts of this duty are, 1. To bewail our own sins. 2. To lament our infirmities, as they are principles of sin, and recessions from our first state. 3. To weep for our own evils and sad accidents, as they are issues of the Divine anger. 4. To be sad for the miseries and calamities of the church, or of any member of it, and indeed to *weep with every one that weeps*, that is not to rejoice in his evil, but to be compassionate and pitiful, and apt to bear another's burden. 5. To avoid all loose and immoderate laughter, all dissolution of spirit and manners, uncomely jestings, free revellings, carnivals and balls, which are the perdition of precious hours (allowed us for repentance and possibilities of heaven), which are the instruments of infinite vanity, idle talking, impertinency and lust, and very much below the severity and retiredness of a Christian spirit. Of this, Christ became to us the great example, for St. Basil reports a tradition of him, that he never laughed, but wept often. And if we mourn with him, we shall also rejoice in the joys of eternity.

3. *Blessed are the meek, for they shall possess the earth*; that is, the gentle and softer spirits; persons not turbulent or unquiet, not clamorous or impatient, not overbold or impudent, not querulous or discontented, not brawlers or contentious, not nice or curious, but men who submit to God, and know no choice of fortune or employment, or success, but what God chooses for them, having peace at home, because nothing from without does discompose their spirit. In

some, meekness is an indifferency to any exterior accident, a being reconciled to all conditions and instances of providence; a reducing ourselves to such an evenness and interior satisfaction, that there is the same conformity of spirit and fortune, by complying with my fortune, as if my fortune did comply with my spirit. And therefore in the order of beatitudes, meekness is set between mourning and desire, that it might balance and attemper those actions by indifferency, which by reason of their abode are apt to the transportation of passion. The reward expressed is a possession of the earth, that is a possession of all which is excellent here below, to consign him to a future glory, as Canaan was a type of heaven. For meekness is the best cement and combining of friendships, it is a great endearment of us to our company. It is an *ornament* to have a *meek and quiet spirit*, a* prevention of quarrels, and pacifier of wrath; it purchaseth peace, and is itself a quietness of spirit; it is the greatest affront to all injuries in the world, for it returns them upon the injurious, and makes them useless, ineffective, and innocent; and is an antidote against all the evil consequences of anger and adversity, and tramples upon the usurping passions of the irascible faculty.

But the greatest part of this paisage and landscape is sky; and as a man in all countries can see more of heaven than of the earth he dwells on, so also he may in this promise. For although the Christian hears the promise of *the inheritance of the earth*, yet he must place his eye and fix his heart upon heaven; which by looking downward also upon this promise as in a vessel of limpid water, he may see by reflection without looking upwards by a direct intuition. It is *heaven* that is designed by this promise as well as by any of the rest; though this grace takes in also the refreshments of the earth by equivalence and a suppletory design. But here we have *no abiding city*, and therefore no *inheritance*. This is not our country, and therefore here cannot be our portion; unless we choose as did the prodigal to go into a strange country, and spend our portion with riotous and beastly living, and forfeit our Father's blessing. The devil carrying our blessed Saviour to a high mountain, shewed him all the kingdoms of the world; but besides that they were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be chosen by us

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Περὶ τῆς ἐν τῇ
καταστάσει τοῦ
ἡθῆ, καὶ τῆς
παύσης ἀπὸ
λαλῆσαι, ὡς
ἐκείνου ἐκείνῃ
ταραχῇ ἐν-
κοῦσαι αὐτῶν
ταῖς ψυχαῖς.
S. Basil. in
Psal. 33.

1 Pet. iii. 4.
Mansuetus et
æquus secun-
dum Aristot.
est εὐχρηστὸν με-
τρός, εἰ ἀνυχῶν
μεγαλοψυχῶν.
Ὅσα τὰ δου-
λευσέντι τυχεῖς
βροτοὶ ἀντ' ἔχου-
σιν.
Ὅτι οὐ μοῖραν
ἐχέει πρὸς τὴν
μὲν ἀναστασιν.
Pythag. Catm.
aut.
Æquam me-
mento rebus
in arduis
Servare men-
tem: non æ-
cus in bonis
Ab insolenti
temperatam
Lætitiâ, mori-
tute Deli.
Horat. Catm.
l. 2, od. 3.
Quem res
plus nimio
delectavere
secundæ
Mutatæ qua-
tient, — ad
Fusc. Arist.
* Ο ὅμιλος φρονῶν
αὐτὸν, συμφο-
ρα; συμμαχῶν,
βλάβη; συναγῶν
καὶ ἀνιμίας,
χρημάτων ἀπαι-
λῆα, οἱ δὲ καὶ
φθόρας ἀρχή-
γον. Aristot.

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for our inheritance and portion evangelical, for the Gospel is *founded upon better promises*, and therefore the hopes of a Christian ought not to determine upon any thing less than heaven. Indeed our blessed Saviour chose to describe this beatitude in the words of the Psalmist, so inviting his disciples to an excellent precept, by the insinuation of those Scriptures which themselves admitted. But as the earth, which was promised to the meek man in David's psalm, was no other earth but the *terra promissionis*, the land of Canaan, if we shall remember that this land of promise was but a transition, and an allegory to a greater or more noble, that it was but a type of heaven, we shall not see cause to wonder why the holy Jesus, intending heaven for the reward of this grace also, together with the rest, did call it *the inheritance of the earth*. For now is revealed to us *a new heaven and a new earth, an habitation made without hands, eternal in the heavens*. And he understands nothing of the excellency of Christian religion, whose affections dwell below, and are satisfied with a portion of dirt and corruption. *If we be risen with Christ, let us seek those things that are above, where Christ sitteth at the right hand of God*. But if a Christian desires to take possession of this earth in his way as his inheritance or portion, he hath reason to fear it will be his *all*. We have but one inheritance, one country, and here we are strangers and pilgrims. Abraham told Dives that he had enjoyed his good things here. He had *the inheritance of the earth*, in the crass material sense; and therefore he had no other portion but what the devils have. And when we remember that persecution is the lot of the church, and that poverty is her portion, and her *quantum* is but food and raiment at the best, and that patience is her support, and hope her refreshment, and self-denial her security, and meekness is all her possession and title to a subsistence, it will appear certain, that as Christ's kingdom was not of this world, so neither shall his saints have their portion in that which is not his kingdom. They are miserable if they do not reign with him; and he never reigned here; but *if we suffer with him, we shall also reign with him hereafter*. True it is, Christ promised to him that should lose any interest for his sake, the restitution of *a hundred fold in this world*. But as the sense of that cannot be literal, for he cannot receive a hundred mothers, or a hundred wives, so what

soever that be, it is to be enjoyed *with persecution*. And then such a portion of the earth as Christ hath expressed in figure, and shall by way of recompense restore us, and such a recompense as we can enjoy with persecution, and such an enjoyment as is consistent with our having lost all our temporals, and such an acquist and purchase of it as is not destructive of the grace of meekness, all that we may enter into our accounts, as part of our lot, and the emanation from the holy promise. But in the foot of this account we shall not find any great affluence of temporal accrements. However it be; although when a meek man hath earthly possessions, by this grace he is taught how to use them, and how to part with them; yet if he hath them not, by the virtue here commanded he is not suffered to use any thing violent towards the acquiring them; not so much as a violent passion or a stormy imagination; for then he loses his meekness, and whatever he gets can be none of the reward of this grace. He that fights for temporals (unless by some other appendant duty he be obliged) loses his title, by striving incompetently for the reward, he cuts off that hand by which alone he can receive it. For unless he be indeed meek, he hath no right to what he calls *the inheritance of the earth*; and he that is not content to want the inheritance of the earth when God requires him, is not meek. So that if this beatitude be understood in a temporal sense, it is an offer of a reward, upon a condition we shall be without it, and be content too. For in every sense of the word, meekness implies a just satisfaction of the spirit and acquiescence in every estate of contingency whatsoever, though we have no possessions but of a good conscience, no *bread* but that of *carefulness*, no support but from the Holy Spirit, and a providence ministering to our natural necessities by an extemporary provision. And certain it is, the meekest of Christ's servants, the Apostles and the primitive Christians had no other verification of this promise, but this, that *rejoicing in tribulation, and knowing how to want as well as to abound, through many tribulations they entered into the kingdom of heaven*; for that is the country in which they are co-heirs with Jesus. But if we will certainly understand what this reward is, we may best know it by understanding the duty; and this we may best learn from him that gave it in commandment. *Learn of me, for I am meek* (said the holy Jesus) and to him was promised that *the*

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— Non si
male nunc et
olim sic erit—
Rebus angus-
tis, animosus,
atque
Fortis appare:
sapienter
idem
Contraheas
vento nimi-
um secundo
Turgida vela.
Horat. l. 2, od.
10.

Πρωτον αγαθων
το αναμαλθρον
δευτερον δε αι-
σχυναι. *Me-
lis. Disc. 19.*

Neque ulli
patientius re-
prehendan-
tur, quam qui
maxime lau-
dari meren-
tur. *Plin. l. 7,*
c. 10.

Βρασυρομην
γας ου πρεπει
της ησσυνας.
*Æschyl. Ix-
tydes.*

* Salva res est
propter spem
salutis quam
promittit in-
doles erubes-
centis. *Comæd.*

† Γρησικων δ'
αισσοι μετα-
πρεπει, υδς τις
αυτων
Βλασιν υδ'
αιδης υδς δικης
ειδελς. *Theog.*

uttermost ends of the earth should be his inheritance, and yet he died first, and went to heaven before it was verified to him in any sense, but only of content and desire, and joy in suffering, and in all variety of accident. And thus also if we be meek we may receive the inheritance of the earth.

The acts of this grace are: 1. To submit to all the instances of Divine Providence, not* repining at any accident which God hath chosen for us, and given us as part of our lot, or a punishment of our deservings, or an instrument of virtue, not envying the gifts, graces, or prosperities of our neighbours. 2. To pursue the interest and employment of our calling in which we are placed, not despising the meanness of any work, though never so disproportionable to our abilities. 3. To correct all malice, wrath, evil speaking, and inordinations of anger, whether in respect of the object or the degree. 4. At no hand to entertain any thoughts of revenge, or retaliation of evil. 5. To be affable and courteous in our deportment towards all persons of our society and intercourse. 6. Not to censure or reproach the weakness of our neighbour, but support his burden, cover and cure his infirmities. 7. To excuse what may be excused, lessening severity, and being gentle in reprehension. 8. To be patient in afflictions, and thankful under the cross. 9. To endure reproof with shame at ourselves for deserving it, and thankfulness to the charitable physician, that offers the remedy. 10. To be modest and fairly mannered toward our superiors,† obeying, reverencing, speaking honourably and doing honour to aged persons and all whom God hath set over us according to their several capacities. 11. To be ashamed and very apprehensive of the unworthiness of a crime; at no hand losing our fear of the invisible God and our reverence to visible societies, or single persons. 12. To be humble in our exterior addresses, and behaviour in churches, and all holy places. 13. To be temperate in government, not imperious, unreasonable, insolent or oppressive, lest we provoke to wrath those whose interest of person and of religion we are to defend or promote. 14. To do our endeavour to expiate an injury we did, by confessing the fact, and offering satisfaction, and asking forgiveness.

4. *Blessed are they that hunger and thirst after righteousness, for they shall be filled.* This grace is the greatest indication of spiritual health, when our appetite is right, strong,

and regular ; when we are desirous of spiritual nourishment, when we long for manna, and follow Christ for loaves, not of a low and terrestrial gust, but of that bread which came down from heaven. Now there are two sorts of holy repast, which are the proper objects of our desires. The bread of heaven, which is proportioned to our hunger, that is all those immediate emanations from Christ's pardon of our sins and redemption from our former conversation, holy laws, and commandments. To this food there is also a spiritual beverage to quench our thirst ; and this is the effects of the Holy Spirit, who first moved upon the waters of baptism, and afterwards became to us the breath of life, giving us holy inspirations and assistances, refreshing our wearinesses, cooling our fevers, and allaying all our intemperate passions, making us holy, humble, resigned, and pure according to the pattern in the mount, even *as our Father is pure*. So that the first redemption and pardon of us by Christ's merits is the bread of life ; for which we must hunger ; and the refreshments and daily emanations of the Spirit, who is the spring of comforts and purity, is that drink which we must thirst after, a being first reconciled to God by Jesus, and a being sanctified and preserved in purity by the Holy Spirit is the adequate object of our desires. Some to hunger and thirst best fancy the analogy and proportion of the two sacraments, the waters of baptism, and the food of the eucharist ; some the bread of the paten, and the wine of the chalice. But it is certain they signify one desire, expressed by the most impatient and necessary of our appetites, hungering and thirsting. And the object is, whatsoever is the principle or the effect, the beginning, or the way, or the end of righteousness ; that is, the mercies of God, the pardon of Jesus, the graces of the Spirit, a holy life, and a holy death, and a blessed eternity.

The blessing and reward of this grace is *fulness*, or satisfaction, which relates immediately to heaven, because nothing here below can satisfy us ; the grace of God is our *viaticum*, and entertains us by the way ; its nature is to increase, not to satisfy the appetites ; not because the grace is empty and unprofitable, as are the things of the world ; but because it is excellent, but yet in order to a greater perfection ; it invites the appetite by its present goodness, but it leaves it unsatisfied because it is not yet arrived at glory ;

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Psal. xvii. 16.

13

Col. iii. 12.

Neque enim sunt isti audiendi qui virtutem duram et quasi ferream esse volunt: quæ quidem est cum in multis rebus, tum in amicitia tenera atque tractabilis, ut et bonis amici quasi diffundantur et in commodis contrahantur. *Lælius apud M. T. Cicer.*

and yet the present imperfection in respect of all the good of this world's possession is rest and satisfaction, and is imperfect only in respect of its own future compliment and perfection, and our hunger continues, and our needs return, because all we have is but an antepast. But the glories of eternity are also the proper object of our desires; that is the reward of God's grace, *this is the crown of righteousness. As for me, I will behold thy face in righteousness, and when I awake up after thy likeness, I shall be satisfied with it.* The acts of this virtue are multiplied according to its object; for they are only—1. to desire—and 2. pray for—and 3. labour for all that which is righteousness in any sense;—1. For the pardon of our sins. 2. For the graces and sanctification of the Spirit. 3. For the advancement of Christ's kingdom. 4. For the reception of the holy sacrament, and all the instruments, ordinances, and ministries of grace. 5. For the grace of perseverance. 6. And finally, for the crown of righteousness.

5. *Blessed are the merciful, for they shall obtain mercy.* Mercy is the greatest mark and token of the holy, elect, and predestinate persons in the world. *Put ye on, my beloved, as the elect of God, the bowels of mercy, holy and precious.* For mercy being an attribute, in the manifestation of which, as all our happiness consists, so God takes greatest complacency, and delights in it above all his other works. He punishes to the third and fourth generation, but shews mercy unto thousands. Therefore, the Jews say, that Michael flies with one wing, and Gabriel with two; meaning that the pacifying angel, the minister of mercy, flies swift, but the exterminating angel, the messenger of wrath, is slow: and we are called to our approximation to God by the practice of this grace: we are made *partakers of the Divine nature*, by being *merciful as our heavenly Father is merciful*. This mercy consists in the affections, and in the effect and actions. In both which the excellency of this Christian precept is eminent above the goodness of the moral precept of the old philosophers, and the piety and charity of the Jews by virtue of the Mosaic law. The stoic philosophers affirm it to be the duty of a wise man to succour and help the necessities of indigent and miserable persons; but at no hand to pity them, or suffer any trouble or compassion in our affections; for they intended that a wise person should be dispassionate, un-

moved, and without disturbance in every accident and object and concernment. But the blessed Jesus, who came to reconcile us to his Father, and purchase us an entire possession, did intend to redeem us from sin, and make our passions obedient and apt to be commanded, even and moderate in temporal affairs, but high and active in some instances of spiritual concernment; and in all instances, that the affection go along with the grace; that we must be as merciful in our compassion, as compassionate in our exterior expressions and actions. The Jews by the prescript of their law were to be merciful to all their nation, and confederates in religion; and this their mercy was called justice. *He hath dispersed abroad and given to the poor, his righteousness* (or justice) *remaineth for ever*: but the mercies of a Christian are to extend to all. *Do good to all men, especially to the household of faith*; and this diffusion of a mercy, not only to brethren, but to aliens and enemies, is that which St. Paul calls *goodness*, still retaining the old appellative for Judaical mercy (*righteousness*) *for scarcely for a * righteous man will one die, yet, peradventure, for a good man some will even dare to die*. So that the Christian mercy must be a mercy of the whole man, the heart must be merciful, and the hand operating in *the labour of love*; and it must be extended to all persons of all capacities according as their necessity requires, and our ability permits, and our endearments and other obligations dispose of and determine the order.

The acts of this grace are, 1. To pity the miseries of all persons, and all calamities, spiritual or temporal, having a fellow-feeling in their afflictions. 2. To be afflicted and sad in the public judgments imminent or incumbent upon a church, or state, or family. 3. To pray to God for remedy for all afflicted persons. 4. To do all acts of bodily assistance to all miserable and distressed people, to relieve the poor, to redeem captives, to forgive debts to disable persons, to pay debts for them, to lend them money, to feed the hungry, and clothe the naked, to rescue persons from dangers, to defend and relieve the oppressed, to comfort widows and fatherless children, *to help them to right that suffer wrong*, and in brief, to do any thing of relief, support, succour, and comfort. 5. To do all acts of spiritual mercy, to counsel the doubtful, to admonish the erring, to strengthen the weak, to resolve the scrupulous, to teach the ignorant, and anything

Gal. vi. 10.

Rom. v. 7.

* Syrus interpretes non legit ὅτι καὶ δικαίου ἀδικου ἰν-justo.

PART II.

Bona comparat præidia misericordia, et habet in adversis auxilia qui in secundis commodat. *Publius.* Deus est mortali juvare mortalem atque hæc est ad æternitatem via. *Seneca.*

15

Psalm xxiv.
3, 4.

1 Tim. i. 5.

else which may be instrumental to his conversion, perseverance, restitution, and salvation, or may rescue him from spiritual dangers, or supply him in any ghostly necessity. The reward of this virtue is symbolical to the virtue itself, the grace and glory differing in nothing but degrees; and every virtue being a reward to itself. The merciful shall receive mercy; mercy *to help them in time of need*; mercy from God, who will not only give them the great mercies of pardon, and eternity, but also dispose the hearts of others to pity, and supply their needs as they have done to others. For the present, there is nothing more noble than to be beneficial to others, and to *lift up the poor out of the mire*, and rescue them from misery; it is to do the work of God; and for the future, nothing is a greater title to a mercy at the day of judgment, than to have shewed mercy to our necessitous brother; it being expressed to be the only rule and instance in which Christ means to judge the world, in their mercy and charity, or their unmercifulness respectively. *I was hungry and ye fed me*, or ye fed me not, and so we stand or fall in the great and eternal scrutiny. And it was the prayer of St. Paul. Onesiphorus shewed kindness to the great Apostle; *the Lord shew him a mercy in that day*. For a cup of charity, though but full of cold water, shall not lose its reward.

6. *Blessed are the pure in heart, for they shall see God.* This purity of heart includes purity of hands. *Lord, who shall dwell in thy tabernacle, even he that is of clean hands, and a pure heart, that is, he that hath not given his mind unto vanity, nor sworn to deceive his neighbour.* It signifies justice of action, and candour of spirit, innocence of manners, and sincerity of purpose; it is one of those great circumstances that consummates charity, *for the end of the commandment is charity out of a pure heart, and of a good conscience, and faith unfeigned*, that is a heart free from all carnal affections, not only in the matter of natural impurity, but also spiritual and immaterial, such as are *heresies*, (which are therefore impurities, because they mingle secular interest or prejudice with persuasions in religion) *seditions, hurtful and impious stratagems*, and all those which St. Paul enumerates to be works or fruits of the flesh. A good conscience, that is a conscience either innocent or penitent, a state of grace, either a not having prevaricated, or a being restored to our baptismal

purity. *Faith unfeigned*, that also is the purity of sincerity, and all these do integrate the whole duty of *charity*, but *purity*, as it is a special grace, signifies only honesty and uprightness of soul, without hypocrisy to God, and dissimulation towards men; and then a freedom from all carnal desires, so as not to be governed or led by them; chastity is the purity of the body, simplicity is the purity of the spirit, both are the sanctification of the whole man, for the entertainment of the spirit of purity and the spirit of truth.

The acts of this virtue are. 1. To quit all lustful thoughts, not to take delight in them, not to retain them, or invite them, but as objects of displeasure to avert them from us. 2. To resist all lustful desires, and extinguish them by their proper correctories and remedies. 3. To refuse all occasions, opportunities, and temptations to impurity; denying to please a wanton eye, or to use a lascivious gesture, or to go into a danger, or to converse with an improper, unsafe object, *hating the garment spotted with the flesh*; so St. Jude calls it, and *not to look upon a maid*; so Job, *not to sit with a woman that is a singer*, so the son of Syrach. 4. To be of a liberal soul, not mingling with affections of money, and inclinations of covetousness, nor doing any act of violence, rapine, or injustice. 5. To be ingenuous in our thoughts, purposes, and professions, speaking nothing contrary to our intentions, but being really what we seem. 6. To give all our faculties and affections to God, without dividing interests between God and his enemies, without entertaining of any one crime in society with our pretences for God. 7. Not to lie in sin, but instantly to repent of it and return, *purifying our conscience from dead works*. 8. Not to dissemble our faith, or belief, when we are required to its confession, pretending a persuasion, complying with those from whom secretly we differ. Lust, covetousness, and hypocrisy, are the three great enemies of this grace, they are the moles of our eyes, and the spots of our souls. The reward of purity is the vision beatifical. *If we are pure, as God is pure, we shall also see him as he is. When we awake up after his likeness we shall behold his presence.* To which in this world we are consigned by freedom from the cares of covetousness, the shame of lust, the fear of discovery, and the stings of an evil conscience, which are the portion of the several impurities here forbidden.

16

Plato vocat
puritatem
αποκρισιν χη-
ροτων απο βελ-
λουτων.

PART II.

17

James iii. 17.

7. *Blessed are the peacemakers, for they shall be called the children of God. The wisdom of God is first pure and then peaceable*, that is the order of the beatitudes. As soon as Jesus was born, the angels sang a hymn, *Glory be to God on high, and on earth peace, good will towards men*, signifying the two great errands upon which Christ was dispatched in his legation from heaven to earth; *He is the Prince of Peace. Follow peace with all men, and holiness, without which no man ever shall see God.* The acts of this grace are, 1. To mortify our anger, peevishness, and fiery dispositions apt to enkindle upon every slight accident, inadvertency, or misfortune of a friend or servant. 2. Not to be hasty, rash, provocative, or upbraiding in our language. 3. To live quietly and serenely in our families and neighbourhoods. 4. Not to backbite, slander, misreport or undervalue any man, carrying tales, or sowing dissension between brethren. 5. Not to interest ourselves in the quarrels of others, by abetting either part, except where charity calls us to rescue the oppressed; and then also to do a work of charity without mixtures of uncharitableness. 6. To avoid all suits of law as much as is possible, without intrenching upon any other collateral obligation towards a third interest, or a necessary support for ourselves, or great conveniency for our families; or if we be engaged in law, to pursue our just interests with just means and charitable maintenance. 7. To endeavour by all means to reconcile disagreeing persons. 8. To endeavour by affability and fair deportment, to win the love of our neighbours. 9. To offer satisfaction to all whom we have wronged or slandered, and to remit the offences of others, and in trials of right to find out the most charitable expedient to determine it, as by indifferent arbitration, or something like it. 10. To be open, free, and ingenuous, in reprehensions and fair expostulations with persons, whom we conceive to have wronged us, that no seed of malice or rancour may be latent in us, and upon the breath of a new displeasure break out into a flame. 11. To be modest in our arguings, disputings, and demands; not laying great interest upon trifles. 12. To moderate, balance, and temper our zeal by the rules of prudence, and the allay of charity, that we quarrel not for opinions, nor intitle God in our impotent and mistaken fancies, nor lose charity for a pretence of an article of faith. 13. To pray heartily for our enemies, real or imaginary, always loving,

and being apt to benefit their persons and to cure their faults by charitable remedies. 14. To abstain from doing all affronts, disgraces, slightings, uncomely jeerings, and mockings of our neighbour, not giving him appellatives of scorn, or irrision. 15. To submit to all our superiors in all things, either doing what they command, or suffering what they impose, at no hand lifting our heel against those upon whom the characters of God and the marks of Jesus are imprinted, in signal and eminent authority, such as are principally, the king, and then the bishops, whom God hath set to watch over our souls. 16. Not to invade the possessions of our neighbours or commence war, but when we are bound by justice and legal trust to defend the rights of others, or our own in order to our duty. 17. Not to *speake evil of dignities*, or undervalue their persons, or publish their faults, or upbraid the levities of our governors, knowing that they also are designed by God to be converted to us for castigation and amendment of us. 18. Not to be busy in other men's affairs. And then the peace of God will rest upon us: the reward is no less than the adoption and inheritance of sons; for he hath given unto us power to be called the sons of God; for he is the Father of peace, and the sons of peace are the sons of God, and therefore have a title to the inheritance of sons, to be heirs of God, and co-heirs with Christ in the kingdom of peace, and essential and never-failing charity.

8. *Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven:* This being the hardest command in the whole discipline of Jesus, is fortified with a double blessedness, for it follows immediately, *Blessed are ye, when men shall revile you, and persecute you*, meaning, that all persecution for a cause of righteousness, though the affliction be instanced only in reproachful language, shall be a title to the blessedness. Any suffering for any good or harmless action is a degree of martyrdom. It being the greatest testimony in the world of the greatest love to quit that for God which hath possessed our most natural, regular, and orderly affections. It is a preferring God's cause before our own interest; it is a loving of virtue without secular ends; it is the noblest, the most resigned, ingenuous, valiant act in the world to die for God, whom we never have seen; it is the crown of faith, the confidence of hope, and our greatest charity. The primitive churches, living under persecution,

Phil. iv. 9.
John iii. 1.
Rom. viii. 17.
1 Thess. v. 23.
2 Thess. iii. 16.
1 Cor. xiv. 33.
Heb. xiii. 20.

18

— Dulce periculum est,
O Leuææ, sequi Deum
Cingentem viridi tempore
pampino.
Hor. l. 3, od. 25.

PART II.

* C. Tacitus
de Judæis.
Animas præ-
lio aut sup-
plicii pe-
remptorum
æternas pæ-
tant. Hinc
moriendi con-
temptus.

Non est au-
tem consen-
taneum qui
metu non
frangatur,
eum frangi
cupiditate,
nec qui invic-
tum se a labo-
re præstiterit,
vinci a volup-
tate. Cicer. de
Offic. l. 1.

Tertull. de
Castit.

* Athleta non
vincit statim

commenced many pretty opinions concerning the state and special dignity of martyrs, apportioning to them one of the three coronets, which themselves did knit, and supposed as pendants to the great crown of righteousness. They made it suppletory of baptism, expiatory of sin,* satisfactory of public penances, they placed them in bliss immediately, declared them not to need no after prayers, such as the devotion of those times used to pour upon the graves of the faithful; with great prudence they did endeavour to alleviate this burden, and sweeten the bitter chalice, and they did it by such doctrines which did only remonstrate this great truth: that since no love was greater than to lay down our lives, nothing could be so great but God would indulge to them; and indeed whatsoever they said in this, had no inconvenience, nor would it now, unless men should think mere suffering to be sufficient to excuse a wicked life, or that they be invited to dishonour an excellent patience with the mixture of an impure action. There are many who would die for Christ if they were put to it, and yet will not quit a lust for him: those are hardly to be esteemed Christ's martyrs, unless they be *dead unto sin*, their dying for an article, or a good action will not pass the great scrutiny; and it may be boldness of spirit, or sullenness, or an honourable gallantry of mind, or something that is excellent in civil and political estimate that moves the person and endears the suffering; but that *love only which keeps the commandments* will teach us to die for love, and from love to pass to blessedness through the red sea of blood. And indeed *it is more easy to die for chastity than to live with it*. And many women have been found, who suffered death under the violence of tyrants for defence of their holy vows and purity, who, had they long continued amongst pleasures, courtships, curiosities, and importunities of men, might perchance have yielded that to a lover which they denied to an executioner. St. Cyprian observes that our blessed Lord, in admitting the innocent babes of Bethlehem first to die for him, did to all generations of Christendom consign the lesson, that only persons holy and innocent were fit to be Christ's martyrs. It is certain that such dying or great sufferings are heroical actions, and of power to make great compensations, and redemptions of time, and of omissions and imperfections; but if the man be unholy, so also are his sufferings;* for heretics have died,

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quia eruitur,
nec ideo
transnātant
quia se spoli-
ant. *Sever. ep.*
2.

19

and vicious persons have suffered in a good cause ; and a dog's neck may be cut off in sacrifice, and swine's blood may fill the trench about the altar : but God only accepts the sacrifice which is pure and spotless, first seasoned with salt, then seasoned with fire. The true martyr must have all the preceding graces, and then he shall receive all the beatitudes.

The acts of this duty are, 1. Boldly to confess the faith, nobly to exercise public virtues, not to be ashamed of any thing that is honest, and rather to quit our goods, our liberty, our health, and life itself, than to deny what we are bound to affirm, or to omit what we are bound to do, or to pretend contrary to our present persuasion. 2. To rejoice in afflictions : counting it honourable to be conformable to Christ, and to wear the cognizance of Christianity, whose certain lot it is to suffer the hostility and violence of enemies, visible and invisible. 3. Not to revile our persecutors, but to bear the cross with evenness, tranquillity, patience, and charity. 4. To offer our sufferings to the glory of God, and to join them with the passions of Christ, by doing it in love to God and obedience to his sanctions, and testimony of some part of his religion, and designing it as a part of duty. The reward is *the kingdom of heaven*, which can be no other but eternal salvation, in case the martyrdom be consummate. If it be less, it keeps its proportion : all suffering persons are the combination of saints, they make the church, they are the people of the kingdom, and heirs of the covenant. For if they be but confessors, and confess Christ in prison, though they never preach upon the rack or under the axe, yet Christ will confess them before his heavenly Father.

THE PRAYER.

O BLESSED Jesus, who art become to us the fountain of peace and sanctity, of righteousness and charity, of life and perpetual benediction, imprint in our spirits these glorious characteristics of Christianity, that we by such excellent dispositions may be consigned to the infinity of blessedness which thou camest to reveal, and minister, and exhibit to mankind. Give us great humility of spirit, and deny us not, when we beg sorrow of thee, the mourning and sadness of true penitents, that we may imitate thy excellencies, and conform to thy sufferings. Make us meek, patient, indifferent, and resigned in all

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accidents, changes, and issues of Divine Providence. Mortify all inordinate anger in us, all wrath, strife, contention, murmurings, malice, and envy, and interrupt and then blot out all peevish dispositions, and morosities, all disturbances and unevenness of spirit, or of habit, that may hinder us in our duty. Oh, teach me so to hunger and thirst after the ways of righteousness, that it may be meat and drink to me to do thy Father's will. Raise my affections to heaven and heavenly things, fix my heart there, and prepare a treasure for me, which I may receive in the great diffusion and communications of thy glory, and in this sad interval of infirmity and temptations, strengthen my hopes, and fortify my faith by such emissions of light and grace from thy spirit, that I may relish those blessings which thou preparest for thy saints, with so great appetite, that I may despise the world and all its gilded vanities, and may desire nothing but the crown of righteousness, and the paths that lead hither, the graces of thy kingdom, and the glories of it, that when I have served thee in holiness and strict obedience, I may reign with thee in the glories of eternity through Jesus Christ, who is our hope, and our life, and glory, our exceeding great reward. Amen.

II.

MERCIFUL Jesu, who art infinitely pleased in demonstrations of thy mercy, and didst descend into a state of misery, suffering persecution and affronts, that thou mightest give us thy mercy, and reconcile us to thy Father, and make us partakers of thy purities; give unto us tender bowels, that we may suffer together with our calamitous and necessitous brethren, that we, having a fellow feeling of their miseries, may use all our powers to help them, and ease ourselves of our common sufferings. But do thou, O holy Jesus, take from us also all our great calamities, the carnality of our affections, our sensualities and impurities, that we may first be pure, then peaceable, living in peace with all men, and preserving the peace which thou hast made for us with our God, that we may never commit a sin which may interrupt so blessed an atonement. Let neither hope nor fear, tribulation nor anguish, pleasure nor pain, make us to relinquish our interest in thee, and our portion of the everlasting covenant. But give us hearts, constant, bold, and valiant, to confess thee before all the world in the midst of all disadvantages and contradictory

circumstances, choosing rather to beg, or to be disgraced, or afflicted, or to die, than quit a holy conscience, or renounce an article of Christianity: that we either in act, when thou shalt call us, or always in preparation of mind, suffering with thee, may also reign with thee in the church triumphant, O holy and most merciful Saviour Jesu. Amen.

DISCOURSE IX.

A Discourse upon that part of the Decalogue which the holy JESUS adopted into the Institution and obligation of Christianity.

WHEN the holy Jesus had described the characterisms of Christianity in these eight graces and beatitudes, he adds his injunctions, that in these virtues they should be eminent and exemplar, that they might adorn the doctrine of God; for he intended that the Gospel should be as a leaven in a lump of dough, to season the whole mass, and that Christians should be the instruments of communicating the excellency and reputation of this holy institution to all the world. Therefore Christ calls them *salt* and *light*, and the societies of Christians *a city set upon a hill*, and *a light set in a candlestick*, whose office and energy is to illuminate all the vicinage, which is also expressed in these preceptive words: *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*; which I consider not only as a circumstance of other parts, but as a precise duty itself, and one of the sanctions of Christianity, which hath so confederated the souls of the disciples of the institution that it hath in some proportion obliged every man to take care of his brother's soul. And since reverence to God and charity to our brother are the two greatest ends which the best laws can have, this precept of exemplary living is enjoined in order to them both: we *must shine as lights in the world*, that God may be glorified, and our brother edified; that the excellency of the act may endear the reputation of the religion, and invite men to confess God according to the sanctions of so holy an institution. And if we be curious that vanity do not mingle in the intention, and that the intention do not spoil the action, and that we suffer not our lights to shine that men may magnify us, and not glorify

1

Ὅτι ἐστὶν ἐν
στοματι ψυχῆς,
τὸ ὅτι ἐστὶν ἐν κόσ-
μῳ Χριστιανοί,
Justin Mart.
Sic S. Paulus,
ἐν οἷς φανερεῖται
ὡς φωστῆρες ἐν
κόσμῳ,
Phil. ii. 15.

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God, this duty is soon performed by way of adherence to our other actions, and hath no other difficulty in it, but that it will require our prudence and care to preserve the simplicity of our purposes, and humility of our spirit in the midst of that excellent reputation which will certainly be consequent to a holy and exemplary life.

2

But since the holy Jesus had set us up to be lights in the world, he took care we should not be stars of the least magnitude, but eminent, and such as might by their great emissions of light give evidence of their being immediately derivative from the Sun of Righteousness. He was now giving his law, and meant to retain so much of Moses, as Moses had of natural and essential justice and charity, and superadd many degrees of his own, that as far as Moses was exceeded by Christ in the capacity of a lawgiver, so far Christianity might be more excellent and holy than the Mosaical sanctions. And therefore, as a preface to the Christian law, the holy Jesus declares, that *unless our righteousness exceed the righteousness of the Scribes and Pharisees*, that is, of the strictest sects of the Mosaical institution, *we shall not enter into the kingdom of heaven*. Which not only relates to the prevaricating practices of the Pharisees, but even to their doctrines and commentaries upon the law of Moses, as appears evidently in the following instances. For if all the excellency of Christianity had consisted in the mere command of sincerity and prohibition of hypocrisy, it had nothing in it proportionable to those excellent promises, and clearest revelations of eternity there expressed, nor of a fit employment for the designation of a special and a new lawgiver, whose laws were to last for ever, and were established upon foundations stronger than the pillars of heaven and earth.

3

Rom. iii. 27.

* Considerat.
of Christ's
first Preach-
ing, n. 3.

But St. Paul, calling the law of Moses *a law of works*, did well insinuate what the doctrine of the Jews was concerning the degrees and obligations of justice; for besides that it was a law of works in opposition to the law of faith (and so the sense of it is *formerly explicated) it is also a law of works in opposition to the law of the Spirit, and it is understood to be such a law which required the exterior obedience, such a law according to which St. Paul so lived, that no man could reprove him, that is, the judges could not tax him with prevarication; such a law which, being in very many degrees carnal and material, did not with

much severity exact the intention and purposes spiritual. But the Gospel is *the law of the Spirit*. If they failed in the exterior work, it was accounted to them for sin; but to Christians nothing becomes a sin, but a failing and prevaricating spirit. For the outward act is such an emanation of the interior, that it enters into the account for the relation sake, and for its parent. When God hath put a duty into our hands, if our spirits be right, the work will certainly follow; but the following work receives its acceptation, not from the value the Christian law hath precisely put upon it, but because the spirit from whence it came hath observed its rule; the law of charity is acted and expressed in works, but hath its estimate from the Spirit. Which discourse is to be understood in a limited and qualified signification. For then also God required the heart, and interdicted the very concupiscences of our irregular passions, at least in some instances; but because much of their law consisted in the exterior, and the law appointed not, nor yet intimated any penalty to evil thoughts, and because the expiation of such interior irregularities was easy, implicit, and involved in their daily sacrifices without special trouble, therefore the old law was *a law of works*, that is, especially and in its first intention. But this being less perfect, the holy Jesus inverted the order. 1. For very little of Christianity stands upon the outward action; (Christ having appointed but two Sacraments immediately;) and 2. A greater restraint is laid upon the passions, desires, and first motions of the spirit, than under the severity of Moses; and 3. They are threatened with the same curses of a sad eternity with the acts proceeding from them; and 4. Because the obedience of the spirit does in many things excuse the want of the outward act, God always requiring at our hands what he hath put in our power, and no more: and 5. Lastly, because the spirit is the principle of all actions moral and spiritual, and certainly productive of them when they are not impeded from without; therefore the holy Jesus hath secured the fountain as knowing, that the current must needs be healthful and pure if it proceeds through pure channels from a limpid and unpolluted principle.

And certainly it is much for the glory of God to worship him with a religion, whose very design looks upon God as the searcher of our hearts and Lord of our spirits, who judges

Οὐ γὰρ δοκεῖν
δικαίως, ἀλλ'
εἶναι θελεῖ
Βαδίζειν ἀλοκα
διὰ φρενὸς κατ-
επιλεγοῦς,
Ἀφ' ἧς τὰ κώδικα
βλαστάνει βωδεν-
μυτα.
*Amphiar. apud
Æschyl.*

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Josephus reprehendit Polybium, quod mortem Antiochi inflictam dixit ob cogitatum scelus sacrilegii, putans pœnam non irrogari nisi ob perpetratum facinus :
 το γὰρ μηκέτι πομπῇ το εὖρον βυλνταλλενον οὐκ ἦν τιμωρίας αἰών.

Rom. ii. 28,
29.

5

the purposes as a God, and not only takes his estimate from the outward action as a man. And it is also a great reputation to the institution itself, that it purifies the soul, and secures the secret cogitations of the mind ; it punishes covetousness as it judges rapine, it condemns a sacrilegious heart, as soon as an irreligious hand, it detests hating of our brother by the same aversion which it expresses against doing him affronts ; he that curses in his heart shall die the death of an explicit and bold blasphemer ; murmur and repining is against the laws of Christianity ; but either by the remissness of Moses' law, or the gentler execution of it, or the innovating or lessening glosses of the Pharisees, he was esteemed innocent whose actions were according to the letter, not whose spirit was conformed to the intention and more secret sanctity of the law. So that our righteousness must, therefore, exceed the Pharisaical standard, because our spirits must be pure as our hands, and the heart as regular as the action, our purposes must be sanctified, and our thoughts holy ; we must love our neighbour as well as relieve him, and choose justice with adhesion of the mind, as well as carry her upon the palms of our hands. And therefore the prophets, foretelling the kingdom of the Gospel and the state of this religion, call it *a writing the laws of God in our hearts*. And St. Paul distinguishes the Gospel from the law by this only measure, *We are all Israelites of the seed of Abraham, heirs of the same inheritance* ; only now we are not to be accounted Jews for the outward conformity to the law, but for the inward consent and obedience to those purities which were secretly signified by the types of Moses. They of the law were *Jews outwardly*, their *circumcision was outward in the flesh*, their *praise was of men* ; We are Jews inwardly, our *circumcision is that of the heart, in the spirit, and not in the letter*, and our *praise is of God*, that is, we are not judged by the outward act, but by the mind and intention ; and though the acts must follow in all instances where we can and where they are required, yet it is the less principal, and rather significative, than by its own strength and energy operative, and accepted.

St. Clemens, of Alexandria, saith, the Pharisees' righteousness consisted in the not doing evil, and that Christ superadded this also, that we must do the contrary good, and so exceed the Pharisaical measure. They would not wrong

a Jew, nor many times relieve him ; they reckoned their innocence by not giving offence, by walking blameless, by not being accused before the judges sitting in the gates of their cities. But the balance in which the Judge of quick and dead weighs Christians is, not only the avoiding evil, but doing good ; the *following peace with all men and holiness ; the proceeding from faith to faith ; the adding virtue to virtue ; the persevering in all holy conversation and godliness.* And therefore St. Paul, commending the grace of universal charity, says, that *love worketh no ill to his neighbour ; therefore love is the fulfilling of the law ;* implying, that the prime intention of the law was, that every man's right be secured, that no man receive wrong. And indeed all the Decalogue consisting of prohibitions rather than precepts, saving that each table hath one positive commandment, does not obscurely verify the doctrine of St. Clemens' interpretation. Now because the Christian charity abstains from doing all injury, therefore it is the fulfilling of the law ; but because it is also patient and liberal, that it suffers long and is kind ; therefore the charity commanded in Christ's law exceeds that charity which the Scribes and Pharisees reckoned as a part of their righteousness. But Jesus himself does with great care in the particulars instance in what he would have the disciples to be eminent above the most strict sect of the Jewish religion : 1. In practising the moral precepts of the Decalogue with a stricter interpretation : 2. and in quitting the permissions and licences, which for the hardness of their heart Moses gave them as indulgences to their persons, and securities against the contempt of too severe laws.

The severity of exposition was added but to three commandments, and in three indulgences the permission was taken away. But because our great Lawgiver repeated also other parts of the Decalogue in his after-sermons, I will represent in this one view all that he made to be Christian by adoption.

The first commandment Christ often repeated, and enforced as being the basis of all religion, and the first endearment of all that relation, whereby we are capable of being the sons of God, as being the great commandment of the law, and comprehensive of all that duty we owe to God in the relations of the virtue of religion : *Hear, O Israel ; the Lord thy God is one Lord. And thou shalt love the Lord thy God with all*

PART II.

Virtus est vitio caruisse —
Optimus est qui minimis urgetur.

Rom. xiii. 10.

6

Luke xviii. 20.
Mark x. 19.
Matt. xix. 18.
Rom. xiii. 9.

7

Matt. xxii. 37.
Mark xii. 30.

PART II.
 Luke x. 27.

thine heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment, that is, this comprehends all that which is moral and eternal in the first table of the Decalogue.

The duties of this commandment are, 1. to worship God alone with actions proper to him, and—2. to love, and—3. obey him with all our faculties. 1. Concerning worship. The actions proper to the honour of God are to offer sacrifice, incense, and oblations, making vows to him, swearing by his name, as the instrument of secret testimony, confessing his incommunicable attributes, and praying to him for those graces which are essentially annexed to his dispensation, as remission of sins, gifts of the spirit, and the grace of sanctification, and life eternal. Other acts of religion, such as are uncovering the head, bowing the knee, falling upon our face, stooping to the ground, reciting praises, are by the consent of nations used as testimonies of civil or religious veneration, and do not always pass for confessions of a divinity, and therefore may be without sin used to angels or kings, or governors, or to persons in any sense more excellent than ourselves, provided they be intended to express an excellency no greater than is proper to their dignities and persons, nor in any sense given to an idol or false gods; but the first sort are such, which all the world hath consented to be actions of divine and incommunicable adoration, and such which God also in several religions hath reserved as his own appropriate regalities, and are idolatry if given to any angel or man.

- 9 The next duties are—2. love—3. and obedience; but they are united in the Gospel. *This is love, that we keep his commandments*; and since we are for God's sake bound also to love others, this love is appropriate to God by the extension of parts and the intention of degrees. The extension signifies that we must serve God with all our faculties; for all division of parts is hypocrisy, and a direct prevarication; our heart must think what our tongue speaks, our hands act what we promise or purpose; and God's enemies must have no share so much as in appearance or dissimulation. Now no creature can challenge this; and if we do justice to our neighbours though unwillingly, we have done him no injury; for in that case he only who sees the irregularity of our thoughts, is the person injured; and when we swear to

him, our heart must swear as well as our tongue; and our hand must pay what our lips have promised; or else we provoke him with an imperfect sacrifice: we love him not with all our mind, with all our strength, and all our faculties.

But the difficulty and question of this commandment lies in the intension; for it is not enough to serve God with every capacity, passion, and faculty; but it must be every degree of every faculty, all the latitude of our will, all the whole intension of our passions, all the possibility and energy of our senses and our understanding, which because it is to be understood according to that moderate sentence and account, which God requires of us set in the midst of such a condition so attended, and depressed and prejudiced, the full sense of it I shall express in several propositions.

1. The *intension* of the love to which we are obliged, requires not the degree which is absolutely the greatest and simply the most perfect. For there are degrees of grace, every one of which is pleasing to God, and is a state of reconciliation and atonement, and he that breaks not the bruised reed, or quenches the smoking flax, loves to cherish those endeavours, which, beginning from small principles, passes through the variety of degrees, and gives demonstration, that though it be our duty to contend for the best, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement being an imperfection rather than a sin, is actually consistent with a state of grace, the endeavour being in our power, and not the success; the perfection is that, which shall be our reward, and therefore is not our present duty. And indeed if to do the best action, and to love God as we shall do in heaven, were a present obligation, it would have been clearly taught us what is simply the best action; whereas now that which is *of itself* better, in *certain circumstances* is less perfect and sometimes not lawful; and concerning those circumstances we have no rules, nor any guide but prudence, and probable inducements; so that it is certain, in our best endeavours we should only increase our scruples instead of doing actions of the highest perfections, we should erect a tyranny over our consciences, and no augmentation of any thing but the trouble. And therefore in the law of Moses, when this commandment was given in the same words, yet that the sense of it might be clear, the analogy of the law declared that their duty had

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11

PART II.

12

2 Cor. xi. 8.

1 Cor. vii. 37.

Histor. Lasciac.

a latitude, and that God was not so strict a task-master, but that he left many instances of piety to the voluntary devotion of his servants, that they might receive the reward of *free-will offerings*. But if these words had obliged them to the greatest degree, that is, to all the degrees of our capacities in every instance; every act of religion had been duty and necessity.

And thus also it was in the Gospel, Ananias and Sapphira were killed by sentence from heaven for not performing what was in their power at first not to have promised; but because they brought an obligation upon themselves, which God brought not, and then prevaricated, they paid the forfeiture of their lives. St. Paul took no wages of the Corinthian Churches, but *wrought night and day with his own hand*, but himself says he had power to do otherwise. There was laid upon him a necessity to preach, but no necessity to preach without wages and support. There is a *good* and a *better* in virginity and marriage, and yet there is no command in either, but that we abstain from sin; we are left to our own election for the particular, *having no necessity, but power in our will*. David prayed *seven times a day*, and Daniel prayed three times, and both were beloved of God. The Christian masters were not bound to manumit their slaves, and yet were commended if they did so. Sometimes the Christians fled in persecution, St. Paul did so, and St. Peter did so, and St. Cyprian did so, and St. Athanasius and many more. But time was, when some of these also chose to suffer death rather than to fly. And if to fly be a permission and no duty, there is certainly a difference of degrees in the choice: to fly is not so great a suffering as to die, and yet a man may innocently choose the easier. And our blessed Lord himself, who never failed of any degree of his obligations, yet at some time prayed with more zeal and fervour than at other times, as a little before his passion: since then at all times he did not do actions of that degree which is absolutely the greatest, it is evident that God's goodness is so great, as to be content with such a love which parts no share between him and sin, and leaves all the rest under such a liberty, as is only encouraged by those extraordinary rewards and crowns proportioned to heroical endeavours. It was a pretty question which was moved in the solitudes of Nitria concerning two religious brothers; the one gave all his goods to the poor at once, the other kept the inheritance and gave

all the revenue. None of all the fathers knew which was absolutely the better, at once to renounce all, or by a repetition of charitable acts to divide it into portions : one act of charity in an heroical degree, or an habitual charity in the degree of virtue. This instance is probation enough, that the opinion of such a necessity of doing the best action, simply and indefinitely is impossible to be safely acted, because it is impossible to be understood. Two talents shall be rewarded, and so shall five, both in their proportions ; *He that sows sparingly shall reap sparingly*, but he shall reap ; *every man as he purposes in his heart, so let him give*. The best action shall have the best reward, and though he is happiest who rises highest, yet he is not safest that enters into the state of disproportion to his person. I find in the lives of the later reputed saints, that St. Teresa a Jesu made a vow to do every thing which she should judge to be the best. I will not judge the person, nor censure the action, because possibly her intention and desires were of greatest sanctity ; but whosoever considers the story of her life, and the strange repugnancies in the life of man to such undertakings, must needs fear to imitate an action of such danger and singularity. The advice which in this case is safest to be followed is, that we employ our greatest industry, that we fall not into sin and actions of forbidden nature ; and then strive by parts and steps, and with much weariness, in attempering our zeal, to superadd degrees of eminency, and observation of the more perfect instances of sanctity, that doing some excellencies which God hath not commanded, he may be the rather moved to pardon our prevaricating so many parts of our necessary duty. If love transport us and carry us to actions sublime and heroical, let us follow so good a guide, and pass on with diligence, and zeal, and prudence, as far as love will carry us ; but let us not be carried to actions of great eminency and strictness and unequal severities by scruple and pretence of duty, lest we charge our miscarriages upon God, and call the yoke of the Gospel insupportable, and Christ a hard task-master. But we shall pass from virtue to virtue with more safety, if a spiritual guide takes us by the hand ; only remembering, that if the angels themselves, and the beatified souls do now and shall hereafter differ in degrees of love and glory, it is impossible the state of imperfection should be confined to the

Παν το βελτιστον
φαινόμενον εστιν
σοι νομος ασφα-
ρατος.
Epictet. c. 75.

Εν τω δικαιο
γασ μεγ' εστι
φρονειν.
Sophoc. Aias.

PART II.

13

highest love, and the greatest degree, and such as admits no variety, no increment or difference of parts and stations.

2. Our love to God consists not in any one determinate degree, but hath such a latitude as best agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities, and which receive their heightenings and declensions according to a thousand accidents of mortality. For when a law is regularly prescribed to persons, whose varieties and different constitutions cannot be regular or uniform, it is certain God gives a great latitude of performance, and binds not to just atoms and points; the laws of God are like universal objects received into the faculty, partly by choice, partly by nature; but the variety of perfection is by the variety of the instruments, and disposition of the recipient, and are excelled by each in several senses, and by themselves at several times; and so is the practice of our obedience, and the entertainments of the Divine commandments: for some are of malleable natures, others are morose, some are of healthful and temperate constitutions, others are lustful, full of fancy, full of appetite; some have excellent leisure and opportunities of retirement, others are busy in an active life, and cannot with advantages attend to the choice of the better part; some are peaceable and timorous, and some are in all instances serene, others are of tumultuous and unquiet spirits, and these become opportunities of temptation on one side, and on the other occasions of a virtue; but every change of faculty, and variety of circumstance hath influence upon morality, and therefore their duties are personally altered, and increase in obligation, or are slackened by necessities according to the infinite alteration of exterior accidents, and interior possibilities.

14

3. Our love to God must be totally exclusive of an affection to sin, and engage us upon a great, assiduous, and laborious care to resist all temptations, to subdue sin, to acquire the habits of virtues, and live holily, as it is already expressed in the discourse of repentance. We must prefer God as the object of our hopes, we must choose to obey him rather than man, to please him rather than satisfy ourselves, and we must do violence to our strongest passions when they once contest against a Divine commandment. If our passions are thus regulated, let them be fixed upon any lawful object whatsoever, if at the same time we prefer heaven and heavenly things; that

is, would rather choose to lose our temporal love than our eternal hopes (which we can best discern, by our refusing to sin upon the solicitation or engagement of the temporal object) then, although we feel the transportation of a sensual love towards a wife or child, or friend, actually more pungent and sensible than passions of religion are, they are less perfect, but they are not criminal. Our love to God requires that we do his commandments, and that we do not sin; but in other things we are permitted in the condition of our nature to be more sensitively moved by visible than by invisible and spiritual objects. Only this, we must ever have a disposition and a mind prepared to quit our sensitive and pleasant objects, rather than quit a grace, or commit a sin. Every act of sin is against the love of God, and every man does many single actions of hostility and provocation against him; but the state of the love of God is that which we actually call the state of grace. When Christ reigns in us, and sin does not reign, but the spirit is quickened, and the lusts are mortified; when we are habitually virtuous, and do acts of piety, temperance, and justice, frequently, easily, cheerfully, and with a successive, constant, moral, and humane industry, according to the talent which God hath entrusted to us in the banks of nature and grace, then we are in the love of God: then we *love him with all our heart*. But if sin grows upon us, and is committed more frequently, or gets a victory with less difficulty, or is obeyed more readily, or entertained with a freer complacency, then we love not God as he requires; we divide between him and sin; and God is not the Lord of all our faculties. But the instances of Scripture are the best exposition of this commandment: for David *followed God with all his heart to do that which was right in his eyes*; and Josiah *turned to the Lord with all his heart, and with all his soul, and with all his might*. Both these kings did it, and yet there was some imperfection in David, and more violent recessions; for so saith the Scripture of Josiah, *like unto him was there no king before him*; from which, these two corollaries are certainly deducible: that to love God with all our heart admits variety of degrees, and the lower degree is yet a love with all our heart, and yet to love God requires a holy life, a diligent walking in the commandments, either according to the sense of innocence or of penitence, either by first or second counsels; by the spirit of regeneration, or

1 Kings xiv. 8.
2 Kings xxiii.
25.

PART II.

15

the spirit of renovation and restitution: the sum is this; the sense of this precept is such as may be reconciled with the infirmities of our nature, but not with a vice in our manners, with the recession of single acts seldom done, and always disputed against, and long fought with, but not with an habitual aversion or a ready obedience to sin, or an easy victory.

This commandment being the sum of the first table, had in Moses' law particular instances which Christ did not insert into his institution; and he added no other particular, but that which we call the third commandment, concerning veneration and reverence to the name of God. The other two, namely, concerning images and the sabbath, have some special considerations.

16

Ὁ Μωσὴς τὰς
δοκιμὰς καὶ
γλαφυράς τεχ-
νας, ζωγρα-
φίαν, καὶ ἀνδρι-
αυτοποιίαν, ἐκ
τῆς κατ' αὐτὸν
πολιτείας ἐξη-
λάσας. *Philo
de Gigant.
Vide Exod.
xxxiv. 13.
Deut. iv. 16;
vii. 5. Numb.
xxxiii. 52.*

Imo et eccle-
sia 8 Novemb.
celebrat Mar-
tyrium Clau-
dii Nicostrati
et sociorum,
qui cum peri-
tissimi fue-
rant statuarii
mortem potius
ferre,
quam Gentili-
bus simula-
cra facere
maluerunt.

The Jews received daily offence against the catechisms of some churches, who in the recitation of the Decalogue omit the second commandment, as supposing it to be a part of the first, according as we account them; and their offence rises higher because they observe that in the New Testament, where the Decalogue is six times repeated in special recitation, and in summaries, there is no word prohibiting the making, retaining, or respect of images. Concerning which things Christians consider, that God forbade to the Jews the very having and making images and representments, not only of the true God, or of false or imaginary deities, but of visible creatures; which because it was but of temporary reason, and relative consideration of their aptness to superstition and their conversing with idolatrous nations, was a command proper to the nation, part of their covenant, not of essential, indispensable, and eternal reason, not of that which we usually call the law of nature. Of which also God gave testimony, because himself commanded the signs and representment of seraphim to be set upon the mercy-seat, toward which the priest and the people made their addresses in their religious adorations; and of the brazen serpent, to which they looked when they called to God for help against the sting of the venomous snakes. These instances tell us, that to make pictures or statues of creatures is not against a natural reason, and that they may have uses which are profitable, as well as be abused to danger and superstition. Now although the nature of that people was apt to the abuse, and their intercourse with the nations in their confines was too great

an invitation to entertain the danger; yet Christianity hath so far removed that danger by the analogy and design of the religion, by clear doctrines, revelations, and infinite treasures of wisdom, and demonstrations of the Spirit, that our blessed Lawgiver thought it not necessary to remove us from superstition by a prohibition of the use of images and pictures. And therefore left us to the sense of the great commandment and the dictates of right reason, to take care that we do not dishonour the invisible God with visible representations of what we never saw, nor cannot understand; nor yet convey any of God's incommunicable worship in the forenamed instances to any thing but himself. And for the matter of images we have no other rule left us in the New Testament; the rules of reason and nature, and the other parts of the institution are abundantly sufficient for our security. And possibly St. Paul might relate to this, when he affirmed concerning the fifth, that *it was the first commandment with promise*. For in the second commandment to the Jews, as there was a great threatening, so also a greater promise of shewing mercy to a thousand generations. But because the body of this commandment was not transcribed into the Christian law, the first of the Decalogue, which we retain, and in which a promise is inserted, is the fifth commandment. And therefore the wisdom of the church was remarkable in the variety of sentences concerning the permission of images. At first, when they were blended in the danger and impure mixtures of Gentilism, and men were newly recovered from the snare, and had the relics of a long custom to superstitious and false worshippings, they endured no images, but merely civil; but as the danger ceased and Christianity prevailed, they found that pictures had a natural use of good concernment, to move less knowing people by the representment and declaration of a story; and then they knowing themselves permitted to the liberties of Christianity, and the restraints of nature and reason, and not being still weak under prejudice and childish dangers; but fortified by the excellency of a wise religion, took them into lawful uses; doing honour to saints as unto the absent emperors, according to the custom of the empire; they erected statues to their honour, and transcribed a history, and sometimes a precept, into a table by figures, making more lasting impressions than by words and sentences; while the church stood within these limits

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17

Τον αεραλον α-
κονογραφειν η
διασελασταν εις
δονον. *Philo
de legatione.*
Prioribus 170
annis templa
quidem ædifi-
cabant (Ro-
mani) simula-
crum vero
nullum effigi-
atum facie-
bant, perinde
atque nefas
esset meliora
per deterio-
rum similitu-
dines expri-
mere. *Phi-
larch. Numa.*
Εη γαρ εν τωτο,
μονος θεος πα-
ριστοι ημεις
απαντας και
γην και θαλασ-
σαν ο καλημεν
θεου και κοσ-
μον και την των
αυτων φυσιν,
τωτο δε τις αν
εικονα πλασσειν
θεοειδους νυν
εχμεν, ομοιαν
τις των πατρ'
ημων; αλλ' ουκ
δε πασαν εοκα-
νοποιαν, ταμε-
νος ακροισαντες
και σθηκαν αξιο-
λογον τιμω-
ντες χυρις.
Strabo. l. 16.

she had natural reason for her warrant, and the custom of the several countries, and no precept of Christ to countermand it; they who went further were unreasonable, and according to the degree of that excess were superstitious.

The duties of this commandment are learned by the intents of it, for it was directed against the false religion of the nations who believed the images of their gods to be filled with the deity; and it was also a caution to prevent our low imaginations of God, lest we should come to think God to be like man; and thus far there was indispensable and eternal reason in the precept; and this was never lessened in any thing by the holy Jesus, and obliges us Christians to make our addresses and worshippings to no god but the God of the Christians, that is, of all the world; and not to do this in or before an image of him, because he cannot be represented. For the images of Christ and his saints, they come not into either of the two considerations, and we are to understand our duty by the proportions of our reverence to God expressed in the great commandment. Our fathers in Christianity, as I observed now, made no scruple of using the images and pictures of their princes and learned men; which the Jews understood to be forbidden to them in the commandment; then they admitted even in the utensils of the church some cætures and engravings. Such was that Tertullian speaks of, *The good Shepherd in the chalice*. Afterwards they admitted pictures, but not before the time of Constantine, for in the Council of Eliberis they were forbidden; and in succession of time the scruples lessened with the danger, and all the way they signified their belief to be, that this commandment was only so far retained by Christ as it relied upon natural reason, or was a particular instance of the great commandment; that is, images were forbidden where they did dishonour God, or lessen his reputation, or estrange our duties, or became idols, or the direct matter of superstitious observances, charms, or senseless confidences; but they were permitted to represent the humanity of Christ, to remember saints and martyrs, to recount a story, to imprint a memory, to do honour and reputation to absent persons, and to be the instruments of a relative civility and esteem. But in this particular infinite care is to be taken of scandal and danger of a forward and zealous ignorance, or of a mistaking and peevish confidence; and where a society hath such persons

in it, the little good of images must not be violently retained with the greater danger and certain offence of such persons, of whom consideration is to be had in the cure of souls. I only add this, that the first Christians made no scruple of saluting the statues of their princes, and were confident it made no entrenchment upon the natural prohibition contained in this commandment, because they had observed, that exterior inclinations, and addresses of the body, though in the lowest manner, were not proper to God, but in Scripture found also to be communicated to creatures, to kings, to prophets, to parents, to religious persons; and because they found it to be death to do affront to the pictures and statues of their emperors, they concluded in reason (which they also saw verified by the practice and opinion of all the world) that the respect they did at the emperor's statue was accepted as a veneration to his person; but these things are but sparingly to be drawn into religion, because the customs of this world are altered, and their opinions new; and many who have not weak understandings, have weak consciences; and the necessity for the entertainment of them is not so great as the offence is or may be.

Thou shalt not take the Name of the Lord thy God in vain. This our blessed Saviour repeating expresses it thus, It hath been said to them of old time, *Thou shalt not forswear thyself*; to which Christ adds out of Numb. xxx. 2. *But thou shalt perform thy oaths unto the Lord.* The meaning of the one we are taught by the other. We must not invoke the name of God in any promise in vain, that is, with a lie, which happens either out of levity, that we change our purpose, which at first we really intended, or when our intention at that instant was fallacious, and contradictory to the undertaking. This is to take the name of God, that is, to use it, to take it into our mouths *for vanity*; that is, according to the perpetual style of Scripture, for a lie. *Every one hath spoken vanity to his neighbour*, that is, he hath lied unto him: ~~for~~ so it follows, *With flattering lips, and with a double heart*; and *swearing deceitfully* is by the Psalmist called *lifting up his soul unto vanity*. And Philo the Jew, who well understood the law, and the language of his nation, renders the sense of this commandment to be, *to call God to witness to a lie*, and this is to be understood only in promises; for so Christ explains it by the appendix out of the law, *Thou shalt*

Gen. xlviii.
12.
Gen. xxiii. 12;
and xxvii. 29;
and xlii. 6.
1 Sam. xx. 41.
1 Kings i. 16.

18

Psalm xii. 2.

Psalm xxiv. 4.
Ουκ ελαβεν επι
ματαιη την
ψυχην αυτου
μαρτυρας δε και
καλουν επι
ψευδεις θεον
ανοσιωτατον.
Philo.

PART II.

Psalm lxxiii.

11.

1 Sam. xx. 17.

Isa. xix. 18.

* Ἀπλὰ γὰρ ἐστὶ
τῆς ἀληθείας
σημ. *Æschyl.*
ὁπλῶν κρείστος.

Mart. l. 11. ep.
95.

Ecce negas,
jurasque mihi
per Templi
Tonantis.

Non credo,
jura, Verpe,
per Auchia-
lum, id est,
per Elohim
Hebræorum.

*Vide Harma-
nopolium in*
Plin. l. 5, c.
21; et Scalig.
de emend. tem.
in append. li-
brorum.

Μὴ πρόσθεν
κατὰ τῶν θεῶν
ομνῶν, ἀλλὰ
κατὰ τῶν προ-
τυγχάνοντων.
Interp. in
Homer.

Euseb. lib. 6.

hist. cap. 4.

* *Vide Eccles.*
xxlii. 9, 11, 13.

perform thy oaths; for lying in judgment, which is also with an oath, or taking God's name for witness, is forbidden in the ninth commandment. To this Christ added a further restraint; for whereas by the natural law it was not unlawful to swear by any oath that implied not idolatry, or the belief of a false God, I say, any grave and prudent oath, when they spake a grave truth; and whereas it was lawful for the Jews in ordinary intercourse to swear by God, so they did not swear to a lie (to which also swearing to an impertinency might be reduced by a proportion of reason;) *For they that swear by him shall be commended*, said the Psalmist; and, *swearing to the Lord of Hosts*, is called, *speaking the language of Canaan*. Most of this was rescinded; Christ forbade all swearing, not only swearing to a lie, but also swearing to a truth in common affairs, not only swearing commonly by the name of God; but swearing commonly *by heaven*, and *by the earth*, *by our head*, or by any other oath; only let our speech be *yea*, or *nay*, that is plainly affirming or denying. In these, I say, Christ corrected the licence and vanities of the Jews and Gentiles. The Jews accounted it religion to name God, and therefore would not swear by him but in more solemn occasions; but in trifles and ordinary occurrences they would swear by their fathers, or the light of heaven, or the ground they trod on. And the Greeks were also careful not to swear by the gods lightly, much less fallaciously; but they would swear by any thing about them or near them, upon an occasion as vain as their oath. But because these oaths are either indirectly to be referred to God, (and Christ instances in divers) or else they are but a vain testimony; or else they give a Divine honour to a creature by making it a judge of truth, and discerners of spirits; therefore Christ seems to forbid all forms of swearing whatsoever. In pursuance of which law, Basilides being converted at the prayers of Potamiaena, a virgin martyr, and required by his fellow soldiers to swear upon some occasion then happening, answered, it was not lawful for him to swear, for he was a Christian, and many of the fathers have followed the words of Christ in so severe a sense, that their words seem to admit no exception.

But here a grain of salt must be taken lest the letter destroy the spirit. 1. It is certain the holy Jesus forbade a custom of swearing; * it being great irreligion to despise

and lessen the name of God, which is the instrument and conveyance of our adorations to him, so as to make it common and applicable to trifles and ordinary accidents of our life. He that swears often, many times swears false, and however lays by that reverence which, being due to God, the Scripture determines it to be due at His name : *His name is to be loved and feared.* And therefore Christ commands that our communication be *yea, yea, or nay, nay*, that is our ordinary discourses should be simply affirmative or negative.

2. Not only customary swearing is forbidden, but all swearing upon a slight cause. St. Basil upbraids some Christians, his contemporaries, with example of Clinias the Pythagorean, who rather than he would swear, suffered a mulct of three talents. And all the followers of Pythagoras admitted no oath, unless the matter were grave, necessary, and charitable; and the wisest and gravest persons among the heathens were very severe in their councils concerning oaths.

3. But there are some cases in which the interest of kingdoms and bodies politic, peace and confederacies require the sanction of promissory oaths; and they whom we are bound to obey, and who may kill us if we do not, require that their interests be secured by an oath; and that in this case, and all that are equal, our blessed Saviour did not forbid oaths is certain, not only by the example of Christians, but of all the world before and since this prohibition, understanding it to be of the nature of such natural bands and securities, without which commonwealths in some cases are not easily combined, and therefore to be a thing necessary, and therefore not to be forbidden. Now what is by Christians to be esteemed a slight cause, we may determine by the account we take of other things. The glory of God is certainly no light matter, and therefore when that is evidently and certainly concerned, not fantastically, and by vain and imaginary consequences, but by prudent and true estimation, then that we may lawfully swear, we have St. Paul's example, who well understood the precept of his Master, and is not to be supposed easily to have done any violence to it; but yet we find religious affirmations, and God invoked for witness, *as a record upon his soul*, in his Epistles to the Romans, Galatians, and Corinthians. But these oaths were only assertory. Tertullian affirmeth, that Christians refused to swear by the genius of the prince, because it was a demon; but they swore by his health, and

Rom. i. 9.
2 Cor. xi. 31.
Gal. i. 20.

PART II.

their solemn oath was by God and Christ and the Holy Spirit, and the majesty of the emperor. The fathers of the Ephesian council made Nestorius and Victor swear, and the bishops at Chalcedon swore by the health of their princes. But as St. Paul did it when the glory of God was concerned in it, and the interests of souls; so the Christians used to swear in a cause of piety and religion, in obedience, and upon public command, or for the ends of charity and justice; but this they never did in the causes of justice or charity, but when they were before a magistrate; or if it were in a cause of religion, and in matters of promise, they did it not, but to or in communities and societies, obliging themselves by oath not to commit wickedness, robberies, sacrilege, not to deceive their trust, not to detain the pledge which rather was an act of direct intercourse with God, than a solemn or religious obligation to man; which very thing Pliny also reports of the Christians.

The sum is this, since the whole subject matter of this precept is oaths promissory or vows, all promises with oaths are regularly forbidden to Christians, unless they be made to God, or God's vicegerent in a matter not trifling. For in the first case, a promise made to God, and a swearing by God to perform the promise, to him is all one; for the name of God being the instrument and determination of all our addresses, we cannot be supposed to speak to God without using of his name explicitly or by implication; and therefore he that promises to God, makes a promise and uses God's name in the promise; the promise itself being in the nature of prayer or *solemn invocation* of God. In the second case, when the public necessity requires it, of which we are not judges, but are under authority, we find the lawfulness by being bound to believe, or not to contradict the pretence of its necessity; only care is to be taken that the matter be grave or religious, that is, it is to be esteemed and presumed so by us, if the oath be imposed by our lawful superiors, and to be cared for by them; or else it is to be provided for by ourselves, when our intercourse is with God, as in vows and promises passed to God; being careful that we do not offer to God goat's hair, or the fumes of mushrooms, or the blood of swine, that is, things either impious or vain. But in our communication, that is, in our ordinary intercourse with men, we must promise by simple testimony, not by

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Το ναυ και το
υ συλλαβασι δυο,
αλλ' όμως το
πραγματον των
αγαθων η αλη-
θεια, και ο αν-
θρωπος ορος της
προσηκους το
ψευδους, τους
μικρους τωτοις
βημεσι πολ-
λακις εμπει-
ρευεται.

S. Basil. l. de.
Spir. S.

Necessitas
magnum hu-
manæ imbe-
cillitatis præ-
sidium; quic-
quid cogit,
excusat.

Senec.

religious abjurations, though a creature be the instrument of the oath.

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But this forbids not assertory oaths at all, or deposing in judgment, for of this Christ speaks not here, it being the proper matter of another commandment; and since, as St. Paul affirms, *An oath is the end of all controversy*, and that the necessity of commonwealths requires that a period should be fixed to questions, and a rule for the nearest certainty for judgment, whatsoever is necessary is not unlawful, and Christ, who came to knit the bonds of government faster by the stricture of more religious ties, cannot be understood to have given precepts to dissolve the instruments of judicature, and prudent government. But concerning assertory oaths, although they are not forbidden, but supposed in the ninth commandment to be done before our judges in the cause of our neighbour; yet because they are only so supposed, and no way else mentioned by permission or intimation; therefore they are to be estimated by the proportions of this precept concerning promissory oaths, they may be taken in judgment and righteousness; but never lightly, never extrajudiciously; only a less cause, so it be judicial, may authorize an assertory, than a promissory oath; because many cases occur, in which peace and justice may be concerned, which without an oath are indeterminable. But there are but few necessities to confirm a promise by an oath: and therefore the reverence of the name of God ought not to be entrenched upon in accidents of little or no necessity; God not having made many necessities in this case, would not in the matter of promise give leave to use his name, but when an extraordinary case happens. An oath in promises is of no use for ending questions, and giving judicial sentences. And the faith of a Christian, and the word of a just person will do most of the work of promises; and it is very much to the disreputation of our religion or ourselves if we fall into hypocrisy and deceit, or if a Christian asseveration were not of value equal with an oath. And therefore Christ forbidding promissory oaths, and commanding so great simplicity of spirit and honesty, did consonantly to the design and perfection of his institution,* intending to make us so just and sincere, that our religion being infinite obligation to us, our own promises should pass for bond enough to others, and the religion receive great honour by being esteemed a sufficient

Heb. vi. 16.

* Μη ομνύναι
 θεῷ· αὐτῶν
 γὰρ αὐτοὺς δεῖν
 ἀποκρίσιν πα-
 ρεχάν.
Hierocl. Vide

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Marc. Anton. in Descriptione Viri boni. l. 3. μαρτυρεῖς θεομαχίας. Τῶν δικαίων καὶ ἁγίων, καὶ ἡ ἁγία υ, tritum est: ita scil. ut facta dictis respondere justum sit. Καλλιστον, καὶ βροφιδασαλον καὶ ἀρμουστον τῇ λογιῇ φασιν τὸ ἀνωμάλον ὅτις ἀπαρτεῖται ἐκ' ἁκαρῶς δαδιδωγμένη, ὡς τοὺς λογὸς ὁρῶντας σιναι νομιζοῦσιν. Philo. Verbum Sacerdotis] apud Christianæ Ecclesiæ ministros etiam hodie manet loco juramenti. Ad eundem sensum apud antiquos fuerunt verba illa prætoris ex edicto perpetuo. [Sacerdotem vestalem, et Flaminem Dilem in omni mea jurisdictione jurare non cogam.] A. Geil. l. 10. c. 15.

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security and instrument of public intercourse. But I have a caution to insert for each, which I propound as an humble advice to persons eminent and publicly interested.

1. That princes, and such as have power of decreeing the injunction of promissory oaths, be very curious and reserved, not lightly enjoining such promises; neither in respect of the matter trivial, nor yet frequently, nor without great reason enforcing. The matter of such promises must be only what is already matter of duty or religion; for else the matter is not grave enough for the calling of God to testimony; but when it is a matter of duty, then the oath is no other than a vow or promise made to God in the presence of men. And because Christians are otherwise very much obliged to do all which is their duty, in matters both civil and religious, of obedience and piety, therefore it must be an instant necessity, and a great cause to superinduce such a confirmation as derives from the so sacredly invoking the name of God; it must be when there is great necessity that the duty be actually performed, and when the supreme power either hath not power sufficient to punish the delinquent, or may miss to have notice of the delict: for in these cases it is reasonable to bind the faith of the obliged persons by the fear of God after a more especial manner; but else there is no reason sufficient to demand of the subject any further security than their own faith and contract. The reason of this advice relies upon the strictness of the words of this precept against promissory oaths, and the reverence we owe to the name of God. Oaths of allegiance are fit to be imposed in a troubled state or to a mutinous people: but it is not so fit to tie the people by oath to abstain from transportations of metal, or grain, or leather, from which by penalties they are with as much security and less suspicion of iniquity restrained.

2. Concerning assertory oaths and depositions in judgment, although a greater liberty may be taken in the subject matter of the oath, and we may, being required to it, swear in judgment, though the cause be a question of money, or our interest, or the rights of a society. And St. Athanasius purged himself by oath before the Emperor Constantius: yet it were a great pursuance and security of this part of Christian religion, if in no case contrary oaths might be admitted, in which it is certain one part is perjured to the ruin

of their souls, to the intricating of the judgment, to the dishonour of religion; but that such rules of prudence and reasonable presumption be established, that upon the oath of that party which the law shall choose, and upon probable grounds shall presume for, the sentence may be established. For by a small probability there may a surer judgment be given, than upon the confidence of contradictory oaths, and after the sin, the judge is left to the uncertainty of conjectures as much as if but one part had sworn; and to much more, because such an oath is by the consent of all men accepted as a rule to determine in judgment. By these discourses we understand the intention of our blessed Master in this precept; and I wish by this, or any thing else, men would be restrained from that low, cheap, unreasonable, and unexcusable vice of customary swearing, to which we have nothing to invite us, that may lessen the iniquity; for which we cannot pretend temptation, nor allege infirmity, but it begins by wretchlessness and a malicious carelessness, and is continued by the strength of habit, and the greatest immensity of folly. And I consider that Christian religion, being so holy an institution, to which we are invited by so great promises, in which we are instructed by so clear revelations, and to the performance of our duties compelled by the threatenings of a sad and insupportable eternity, should more than sufficiently endear the performance of this duty to us. The name of a Christian is a high and potent antidote against all sin, if we consider aright the honour of the name, the undertaking of our covenant, and the reward of our duty. The Jews eat no swine's flesh, because they are of Moses, and the Turks drink no wine, because they are Mahometans, and yet we swear for all we are Christians, than which there is not in the world a greater conviction of our baseness and irreligion. Is the authority of holy Jesus so despicable? are his laws so unreasonable, his rewards so little, his threatenings so small, that we must needs, in contempt of all this, profane the great name of God, and trample under foot the laws of Jesus, and cast away the hopes of heaven, and enter into security to be possessed by hell torments for swearing, that is, for speaking like a fool, without reason, without pleasure, without reputation, much to our disesteem, much to the trouble of civil and wise persons, with whom we join in society and intercourse? Certainly, hell will be heat seven times hotter for a customary

PART II.

Ὁμολογῶ δ' ἵνα
 αὐτῷ, οὐκ ἐστὶν
 Διός. *Sophoc.*
Memal.
 Qui per salu-
 tem suam ju-
 rat, Deum ju-
 rare videtur:
 respectu
 enim Divini
 numinis ju-
 rat. *Ulpian*
J. C. Concl.
Chalc. c. 25.

2 Kings ii. 2.
 1 Cor. xv. 31.
 Vide supra,
 num. 29.
 Per tua jura-
 res sacra, tu-
 umque caput.
Mari.

swearer, and every degree of his unreasonableness will give him a new degree of torment, when he shall find himself in flames for being a stupid, an atheistical, an irreligious fool. This only I desire should be observed, that our blessed Master forbids not only swearing by God, but by any creature; for every oath by a creature does involve and tacitly relate to God. And therefore, saith Christ, *Swear not by Heaven*, for it is the throne of God; and he that sweareth by the throne of God, sweareth by it, and by Him that sitteth thereon. So that it is not a less matter to swear by a creature than to swear by God; for a creature cannot be the instrument of testimony, but as it is a relative to God, and it by implication calls the God of that creature to witness. So that although in such cases, in which it is permitted to swear by God, we may in those cases express our oath in the form of advocating and calling the creature, (as did the primitive Christians swearing by the health of their emperor, and as Joseph swearing by the life of Pharaoh, and as Elisha swearing by the life of Elias, and as did St. Paul, protesting *by the rejoicing he had in Jesus Christ*, and as we in our forms of swearing in courts of judicature, touch the Gospels, saying, *So help me God*, and the contents of this book; and in a few ages lately past, bishops and priests sometimes swore upon the cross, sometimes upon the altar, sometimes by their holy order) yet we must remember that this, in other words and ceremonies, is but a calling God for witness. And he that swears by the cross, swears by the holy crucifix, that is, Jesus crucified thereon, and therefore these and the like forms are therefore not to be used in ordinary communication, because they relate to God; they are as obligatory as the immediate invocation of His holiness and majesty; and it was a judicial vanity to think swearing by creatures was less obliging: they are just with the same restraints made to be religious as the most solemn invocation of the holy and reverend name of God; lawful or unlawful as the other; unless the swearing by a creature come to be spoiled by some other intervening circumstance, that is, with a denying it to relate to God; for then it becomes superstition as well as profanation, and it gives to a creature what is proper to God, or when the creature is contemptible, or less than the gravity of the matter, as if a man should swear by a fly or the shadow of a tree; or when there is an indecorum in the

thing, or something that does at too great distance relate to God ; for that which with greatest vicinity refers to God in several religions, is the best instrument of an oath, and nearest to God's honour, as in Christianity are the holy sacrament, the cross, the altar, and the Gospels, and therefore too great a distance may be an indecency next to a disparagement. This only may be added to this consideration, that although an oath, which is properly calling God or God's relative into testimony, is to be understood according to the former discourse, yet there may be great affirmations or negations respectively, and confirmed by forms of vehement asseveration, such as the customs of a nation, or consent shall agree upon, and those do in some cases promote our belief, or confirm our pretensions better than a plain yea, or no ; because by such consent the person renders himself infamous if he breaks his word or trust ; and although this will not come under the restraint of Christ's words, because they are not properly oaths, but circumstances of earnest affirmation or negation, yet these are humane attestations introduced by custom or consent, and as they come not under the notion of swearing, so they are forms of testimony, and collateral engagement of a more strict truth.

The holy Jesus having specified the great commandment of *loving God with all our heart*, in this one instance of hallowing and keeping his name sacred, that is, from profane and common talk, and less prudent and unnecessary intercourses, instanced in no other commandment of Moses ; but having frequent occasion to speak of the Sabbath, for ever expresses his own dominion over the day, and that he had dissolved the bands of Moses in this instance ; that now we were no more obliged to that rest, which the Jews religiously observed by prescript of the law ; and by divers acts against securities of the then received practices did desecrate the day, making it a broken yoke, and the first great instance of Christian liberty. And when the Apostle gave instructions that *no man should judge his brother in a holy day, or new moons, or the Sabbath days*, he declared all the Judaical feasts to be obliterated by the sponge, which Jesus tasted on the cross ; it was within the manuscript of ordinances, and there it was cancelled. And there was nothing moral in it, but that we do honour to God for the creation, and to that and all other purposes of religion, separate and hallow some por-

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Ignat. ep. ad
Magnes.
Και μετα το
σταβαλισαι του
ταβω δ φηλο-
χριστος την
κυριακην.
Ανε αγαθος
πασαν ημεραν
επιση ηγαντα.
Diog. Clem.
Apost. Constit.
l. 7, c. 23, et
lib. 8. Tertul.
Monog. Canon
Apost. 65. Et
Zonar. in eund.
Vide etiam Sy-
nod. Laodic.
Coloss. ii. 16.

PART II.

* Feriis jurgia
amovento,
easque in fa-
mulis operi-
bus patrat
habeto.

Cicer. de Leg.
l. 2.

† Quippe
etiam festis
quædam ex-
ercere diebus
Fas et Jura si-
nunt; rivos
deducere
nulla

Religio ve-
tuit, segeti
prætendere
sepem,
Insidias avi-
bus moliri,
incendere ve-
pres,

Belantmque
gregem fluvio
mersare salu-
bri. *Virgil.*

*apud Macro-
b.* De ferocia Ti-
berii dedit
testimonium

Tacitus l. 3.
Annal. his

verbis. Quem
ne diem va-
cuum ponâ?

ubi inter sa-
cra et vota,
quo tempore
verbis etiam
profanis ab-
stineri mos
esset, vincula
et laqueus in-
ducantur.

* Ἐορτὴ ὡς αὐτὸ
ἐστὶν ἡ τὰ θεοῦ
παραστά.

*Thucyd. l. 1.
S. Ignat. ep.
ad Magnes.*

* Ἐκαστος ὁ μὲν
σαββαλίζῃσιν
πνευματικῶς,
μολογῇ νομῶς
Χριστοῦ, ὁ σὺ-
ματός ἀνθρώπου,
δημιουργοῦ τοῦ
Σαυμαζῶν, ὁ Χ^ρ
ἰστοῦ ἐσθίου,
καὶ Χ^ριστοῦ
πνικῶν, καὶ μω-
λογομένων βα-
δίζων, καὶ ἀρχι-

tion of our time. The primitive church kept both the Sabbath and the Lord's day till the time of the Laodicean council, about three hundred years after Christ's nativity, and almost in every thing made them equal, and therefore did not esteem the Lord's day to be substituted in the place of the obliterated Sabbath, but a feast celebrated by great reason, and perpetual consent without precept or necessary Divine injunction. But the liberty of the church was great; they found themselves disobliged from that strict and necessary rest, which was one great part of the Sabbatic rites, only they were glad of the occasion to meet often for offices of religion, and the day served well for the gaining and facilitating the conversion of the Jews, and for the honourable sepulture of synagogue, it being kept so long, like the forty days mourning of Israel for the death of their father Jacob; but their liberty they improved not to license, but as an occasion of more frequent assemblies. And there is something in it for us to imitate, even to sanctify the name of God in the great work of the creation, reading his praises in the book of his creature, and taking all occasions of religious acts and offices, though in none of the Jewish circumstances.

7. Concerning the observation of the Lord's day, which now the church observes and ever did in remembrance of the resurrection, because it is a day of positive and ecclesiastical institution, it is fit that the church, who instituted the day, should determine the manner of its observation. It was set apart in honour of the resurrection, and it were not ill if all churches would into the weekly offices put some memorial of that mystery, that the reason of the festival might be remembered with the day, and God thanked with the renewing of the offices. But because religion was the design of the feast, and leisure was necessary for religion, therefore to abstain from* suits of law and servile works, but such works as are of necessity and† charity (which to observe are of themselves a very good religion) is a necessary duty of the day; and to do acts of public religion is the other part of it. So much is made matter of duty by the intervention of authority; and though the church hath made no more precriptions in this, and God hath made none at all; yet he who keeps the day most strictly, most religiously, he keeps it best and most consonant to the design of the church and the ends of religion, and the opportunity of the present

leisure, and the interests of his soul. The acts of religion proper for the day are prayers, and public liturgies, preaching, catechizing, acts of charity, visiting sick persons, acts of Eucharist to God, of hospitality to our poor neighbours, of friendliness and civility to all, reconciling differences, and after the public assemblies are dissolved, any act of direct religion to God, or of ease and remission to servants, or whatsoever else is good in manners, or in piety, or in mercy. What is said of this great feast of the Christians is to be understood to have a greater severity and obligation in the anniversary of the resurrection, of the ascension, of the nativity of our blessed Saviour, and of the descent of the Holy Spirit in Pentecost. And all days festival to the honour of God in remembrance of the holy Apostles, and martyrs, and departed Saints, as they are with prudence to be chosen and retained by the church, so as not to be unnecessary or burdensome, or useless; so they are to be observed by us as instances of our love of the communion of saints, and our thankfulness for the blessing and the example.

Honour thy father and thy mother. This commandment Christ made also to be Christian by his frequent repetition and mention of it in his sermons and laws, and so ordered it that it should be the band of civil government and society. In the decalogue, God sets this precept immediately after the duties that concern himself, our duty to parents being in the confines with our duty to God, the parents being in order of nature next to God, the cause of our being and production, and the great almoners of eternity, conveying to us the essences of reasonable creatures, and the charities of heaven. And when our blessed Saviour, in a sermon to the Pharisees, spake of duty to parents, he rescued it from the impediments of a vain tradition, and secured this duty, though against a pretence of religion towards God, telling us that God would not himself accept a gift which we took from our parents' needs. This duty to parents is the very firmament and band of commonwealths. He that honours his parents will also love his brethren derived from the same loins, he will dearly account of all his relatives, and persons of the same cognation, and so families are united, and of them cities and societies are framed. And because parents and patriarchs of families, and of nations had regal power, they who by any change succeeded in the care and government of cities and

PART II.

σὺ καὶ πρὸς τοὺς
γονεῖς σου ὡς
πρὸς Χριστὸν.
S. Aug. tract.
4, in Johan.
Judæi servili-
ter observant
diem sabbat-
hi, ad luxu-
riam, ad ebri-
etatem.
Quanto meli-
us femine
eorum laudem
facere
quam illo die
in Menianis
saltarent? Et
in Psalm xcii.
idem fere.

26

Ὁ λαὸς σου
παιδεύεται,
ὡς πρὸς
τὸν Χριστὸν
ὡς πρὸς τὸν
θεὸν.
Μεταφ.
Εὐφρανέτω
ὁ λαός σου,
ὡς πρὸς τὸν
θεὸν.

PART II.

αγαπήσαν ἐν τῇ
ζουσίᾳ αὐτῶν.

*De parentibus
dicit Philo ad
Decal.*

Vivet extento
Proculeius

ævo,
Notus in fra-
tres animi
paterni :

Illum aget
penna metu-
ente solvi

Fama super-
stes. *Horat.*

Carm. l. 2, od.

2. Necessaria
præsidia vitæ
debentur his
maxime.

Cicer. Offic. 1.

Matt. xv. 6.

Mark vii. 12.

* *1 Tim. v. 18.*

Γοναὶς τιμησά-
μεν ὑπερβαί-
οντος, σωματός
ὑπερβασίας, καὶ

Χρημάτων Χρε-
τίας αὐτοῦ

ὑπερβασίας ὅτι
μαλιστα προ-
θυμολογήσῃ.

Hierocl.

† *Levit. xxiv.*

21. *Num.*

xxxv. 16, 17.

Rom. x. 2.

kingdoms, succeeded in the power and authority of fathers, and became so in estimate of law, and true divinity to all their people. So that the duty here commanded is due to all our fathers in the sense of Scripture and laws, not only to our natural but to our civil fathers, that is, to kings and governors. And the Scripture adds, *mothers*, for they also being instruments of the blessing are the objects of the duty. The duty is *honour*, that is *reverence and support*, if they shall need it. And that which our blessed Saviour calls *not honouring our parents* in St. Matthew, is called in St. Mark, *doing nothing for them*; and *honour* is expounded by St. Paul* to be *maintenance* as well as *reverence*. Then we honour our parents, if with great readiness we minister to their necessities, and communicate our estate, and attend them in sicknesses, and supply their wants, and as much as lies in us, give them support who gave us being.

Thou shalt do no murder; so it was said to them of old time. He that kills shall be guilty of judgment, that is, he is to die by the sentence of the judge. To this Christ makes an appendix, *But I say unto you, he that is angry with his brother without a cause, shall be in danger of the judgment*;† this addition of our blessed Saviour, as all the other, which are severer explications of the law than the Jews admitted, was directed against the vain and imperfect opinion of the lawyers, who thought to be justified by their external works, supposing, if they were innocent in matter of fact, God would require no more of them than man did, and what by custom or silence of the laws was not punishable by the judge, was harmless before God; and this made them to trust in the letter, to neglect the duties of repentance, to omit asking pardon for their secret irregularities, and the obliquities and aversations of their spirits; and this St. Paul also complains of, that neglecting *the righteousness of God, they sought to establish their own*, that is, according to man's judgment. But our blessed Saviour tells them that such an innocence is not enough; God requires more than conformity and observation of the fact, and exterior piety, placing justice not in legal innocency, or not being condemned in judgment of the law, and human judicature, but in the righteousness of the Spirit also; for the first acquits us before man, but by this we shall be held upright in judgment before the Judge of all the world.

And, therefore, besides abstinence from murder or actual wounds, Christ forbids all anger, without cause, against our brother, that is, against any man.

By which not the first motions are forbidden, the twinklings of the eye, as the philosophers call them, the passions, and sudden and irresistible alterations; for it is impossible to prevent them, unless we could give ourselves a new nature, any more than we can refuse to wink with our eye when a sudden blow is offered at it, or refuse to yawn when I see a yawning sleepy person, but by frequent and habitual mortification, and by continual watchfulness and standing in readiness against all inadvertencies we shall lessen the inclination, and account fewer sudden eruptions. A wise and meek person should not kindle at all, but after violent and great collision; and then, if like a flint he sends a spark out, it must as soon be extinguished as it shews, and cool as soon as sparkle. But, however, the sin is not in the natural disposition. But when we entertain it, though it be, as Seneca expresses it, *cum voluntate non contumaci*, without a determination of revenge, then it begins to be a sin. Every indignation against the person of the man, in us is pride and self-love, and towards others ungentleness, and an immorigerous spirit. Which is to be understood, when the cause is not sufficient, or when the anger continues longer, or be excessive in the degrees of its proportion.

The causes of allowable anger are, when we see God dishonoured, or a sin committed. In such cases we may be angry. But then we may also sin, if we exceed in time or measure of degree.

The proportion of time St. Paul expresses, by not letting the sun set upon our anger. Leontius Patricius was one day extremely and unreasonably angry with John the patriarch of Alexandria; at evening, the patriarch sent a servant to him with this message, *Sir, the sun is set*; upon which Patricius reflecting, and the grace of God making the impression deep, visible, and permanent, he threw away his anger, and became wholly subject to the counsel and ghostly aids of the patriarch. The meaning is, that it be no more but a transient passion, not permanent at all, but that the anger against the man pass into indignation against the crime and pity of the person, till the pity grows up into endeavours to help him. For an angry violent and disturbed man is like

28

St. Hierom.
Epist. ad De-
metriad.

Seneca, lib. 2,
de Ira. c. 4.

29

30
Leontius Cy-
prorum Episc.
in vita ipsius,
c. 14.

Iræ Thyesten
exitio gravi
Stravere: et
altis urbibus
ultimæ

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Stetere cause
cur perirent
Funditus, im-
primeretque
maris
Hostile ara-
tram exerci-
tus insolens.
Horat. l. 1, od.
16.

that white bramble of Judea, of which Josephus reports, that it is set on fire by impetuous winds, and consumes itself, and burns the neighbour plants; and the evil effects of a violent and passionate anger are so great, so dangerous, so known to all the world, that the very consideration of them is the best argument in the world to dispute against it, families and kingdoms have suffered horrid calamities, and whatsoever is violent in art or nature, hath been made the instrument of sadness in the hands of anger.

31

The measure of the degree is to be estimated by human prudence, that it exceed not the value of the cause, nor the proportion of other circumstances, and that it cause no eruption into indiscretions or undecencies: for therefore Moses' anger, though for God and religion, was reprov'd, because it went forth into a violent and troubled expression, and shewed the degree to be inordinate.

32

The vulgar Latin Bible, in this precept of our blessed Saviour reads not the appendix (*without a cause*) but indefinitely, *he that is angry with his brother*; and St. Hierom affirms, that the clause of (*without a cause*) is not to be found in true Greek copies; upon supposition of which, because it is not to be imagined, that all anger in all causes, and in all degrees is simply unlawful, and St. Paul distinguishes being angry from committing a sin (*be angry, but sin not*), these words are left to signify such an anger as is the crime of homicide in the heart; like the secret lusting called by Christ, *adultery in the heart*, and so here is forbidden, not only the outward act, but the inward inclinations to murder; that is, an anger with deliberation and purpose* of revenge, this being explicative and additional to the precept forbidding murder, which also our blessed Saviour seems to have intended by threatening the same penalty to this anger or spiritual homicide, which the law inflicted upon the actual and external, that is, judgment or condemnation. And because this prohibition of anger is an explication, and more severe commentary upon the sixth commandment, it is more than probable that this anger, to which condemnation is threatened, is such an anger as hath entertained something of mischief in the spirit. And this agrees well enough with the former interpretation, save that it affirms no degree of anger to be criminal, as to the height of condemnation, unless it be with a thought of violence or desires of revenge; the other

* Και παση
οργη διασας
τινα ηδονην την
απο της αληθι-
νης τι τιμωρησαι-
σαι.
Arist. 2. Rhet.

degrees receiving their heightenings and declensions as they keep their distance or approach to this. And, besides, it permits other causes of anger to be innocent besides those spiritual and moral, of the interests of God's glory and religion. For the irascible faculty having in nature an object proper to its constitution, and natural design, if our anger be commenced upon an object naturally troublesome, the anger is very natural, and no where said to be irregular. And he who is angry with a servant's unwariness or inadvertency, or the remissness of a child's spirit and application to his studies, or any sudden displeasure, is not in any sense guilty of prevaricating the sixth commandment, unless besides the object he adds an inequality of degree, or unhand-some circumstance, or adjunct. And possibly it is not in the nature of man to be strict in discipline, if the prohibitions of anger be confined only to causes of religion; and it were hard that such an anger, which is innocent in all effects, and a good instrument of government should become criminal and damnable; because some instances of displeasure are in actions not certainly and apparently sinful. So that our blessed Saviour forbidding us to be angry *without a cause*, means such causes which are not only irregularities in religion, but deflections in manners; and an anger may be religious, and political, and economical according as it meets with objects proper to it in several kinds. But if that prohibition be indefinite, then it is certain the analogy of the commandment, of which this is an explication, refers it to revenge or malice; it is an anger that is wrath, an anger of revenge or injury which is here prohibited. And I add this consideration, that since it is certain that Christ intended this for an explication of the prohibition of homicide, the clause of (without cause) seems less natural and proper. For it would intimate, that though anger of revenge is forbidden, when it is rash and unreasonable; yet that there might be a cause of being angry with a purpose of revenge and recompense, and that in such a case it is permitted to them, to whom in all other it is denied, that is, to private persons, which is against the meekness and charity of the Gospel. More reasonable it is, that as no man might kill his brother, in Moses' law, by his own private authority, so an anger is here forbidden, such an anger, which no qualification can

Si ira non fuerit, nec doctrina proficit, nec judicia stant, nec crimina compescuntur. & Chrysost.

Si nulla ira ex virtute surget, Divinæ animadversionis impetum per gladium Phineas non placasset. S. Gregor. l. 5, Moral.

Παθοντοτατοι γαρ απο της φυχης οι εν τοις παθουσιν ησιν, και κηλαιωνι ο κυματιζομενος, και χαλεπταιναι οργιζομενος, κ. τ. λ.

Arist. Poetic.

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34

— Insuevit
pater opti-
mus hoc me,
Ut fugerem
exemplis vi-
torum quæ-
que notando:
Quum me
hortaretur
parce, fruga-
liter, atque
Viverem uti
contentus eo
quod mi ipse
parasset;
Nonne vides
Albi ut male
vivat filius!
utque
Barus inops?
— A turpi me-
reticis amore
Cum deterre-
ret, Sectani
dissimilis sis;
Ne sequerer
mœchas—
— Depressi
non bella est
fama Treboni
Aiebat—
Horat. Sat. 4,
l. 1.

35

permit to private persons, that is, an anger with purposes of revenge.

But Christ adds, that a further degree of this sin is, when our anger breaks out in contumelies and ill language, and receives its increment according to the degree and injury of the reproach. There is an homicide in the tongue as well as in the heart, and he that kills a man's reputation by calumnies or slander, or open reviling, hath broken this commandment. But this is not to be understood so, but that persons in authority, or friends may reprehend a vicious person in language proper to his crime, or expressive of his malice or iniquity. Christ called Herod Fox, and although St. Michael brought not a rallying accusation against Satan, yet the Scripture calls him *an accuser*, and Christ calls him *the Father of lies*, and St. Peter *a devourer*, and a *roaring lion*. And St. John calls Diotrophes, *a lover of preeminence*, or ambitious: but that which is here forbidden is not a representing the crimes of the man for his emendation, or any other charitable or religious end, but a reviling him to do him mischief, to murder his reputation, which also shews, that whatever is here forbidden, is in some sense or other accounted homicide; the anger in order to reproach, and both in order to murder, subject to the same punishment, because forbidden in the same period of the law; save only that according to the degrees of the sin Christ proportions several degrees of punishment in the other world, which he apportions to the degrees of death, which had ever been among the Jews, viz. the sword, and stoning to death, which were punishments legal and judicial, and the burning infants in the valley of Hinnom, which was a barbarous and superstitious custom, used formerly by their fathers in imitation of the Phœnician accursed rites.

The remedies against anger, which are prescribed by masters of spiritual life, are partly taken from rules of prudence, partly from piety, and more precise rules of religion. In Prudence. 1. Do not easily entertain or at all encourage, or willingly hear or promptly believe tale-bearers and reporters of other men's faults: for oftentimes we are set on fire by *ignis fatuus*, a false flame, and an empty story. 2. Live with peaceable people if thou canst. 3. Be not inquisitive into the misdemeanors of others, or the reports which are made of you. 4. Find out reasons of excuse to

alleviate and lessen the ignorancies of a friend, or carelessnesses of a servant. 5. Observe what object is aptest to inflame thee, and by special arts of fortification stop up the avenues to that part. If losses, if contempt, if incivilities, if slander still make it the greatest part of your employment to subdue the impotency of that passion, that is more apt to raise tempests. 6. Extirpate petty curiosities of apparel, lodging, diet, and learn to be indifferent in circumstances, and if you be apt to be transported with such little things, do some great thing that shall cut off their frequent intervening. 7. Do not multiply secular cares and troublesome negotiations, which have variety of conversation with several humours of men, and accidents of things; but frame to thyself a life simple as thou canst, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy spirit with some convenient, natural, temperate, and medicinal solaces; for some dispositions we have seen inflamed into anger, and often assaulted by peevishness through immoderate fasting, and inconvenient austerities. 9. A gentle answer is an excellent remora to the progresses of anger, whether in thyself or others. For anger is like the waves of a troubled sea, when it is corrected with a soft reply, as with a little strand, it retires and leaves nothing behind it but froth and shells, no permanent mischief. 10. Silence* is an excellent art, and that was the advice which St. Isaac, an old religious person in the primitive church, is reported to have followed, to suppress his anger within his breast, and use what means he could there to strangle it; but never permitting it to go forth in language; anger and lust being like fire, which if you enclose, suffering it to have no emission, it perishes and dies, but give it the smallest vent, and it rages to a consumption of all it reaches. And this advice is co-incident with the general rule, which is prescribed in all temptations, that anger be suppressed in its cradle and first† assaults. 11. Lastly, let every man be careful, that in his repentance or in his zeal, or his religion, he be as dispassionate and free from anger as is possible; lest anger pass upon him in a reflex act, which was rejected in the direct. Some mortifiers in their contestation against anger, or any evil or troublesome principle, are like criers of assizes, who calling for silence, make the greatest noise; they are extremely angry when they are fighting against the habit or violent inclinations to anger.

Terminum
etiam marinis
fluctibus Fa-
bricator de-
scripsit;
arena maris
exigua sæpe
inter duas
acies interca-
pedo est: si
reprimere
iram non po-
tes, memento
quia indigna-
bundum mare
nil ultra spu-
mam et fluc-
tuationem
effert. *Simo-
catta.*

* Ex quo fac-
tus sum Mo-
nachus, statui
apud me, ut
iracundia ex-
tra guttur
meum non
procederet,
dixit S. Isaac
Eremita.
† Melius enim
est negare
primum iræ
introitum,
etiam de
causa proba-
bili satis et
gloriosa,
quam admis-
sam ejicere.
*S. Avg. ad
Profuturum.*

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37

Ubi furoris in-
sederit virus,
libidinis quo-
que incendi-
um necesse
est penetrare.
Cassian.
Deut. xxxii.

But in the way of more strict religion it is advised that he who would cure his anger, should pray often. It is St. Austin's counsel to the bishop Auxilius, that like the Apostles in a storm, we should awaken Christ and call to him for aid, lest we shipwreck in so violent passions and impetuous disturbances. 2. Propound to thyself example of meek and patient persons, remembering always, that there is a *family of meek saints, of which Moses is the president, a family of patient saints under the conduct of Job, every one in the mountain of the Lord shall be gathered to his own tribe, to his own family, in the great day of jubilee*, and the angry shall perish with the effects of anger; and peevish persons shall be vexed with the disquietness of an eternal worm and sting of a vexatious conscience, if they suffer here the transportations and saddest effects of an unmortified, habitual, and prevailing anger. 3. Above all things endeavour to be humble, to think of thyself as thou deservest, that is meanly and unworthily, and in reason it is to be presumed, thou wilt be more patient of wrong, quiet under affronts and injuries, susceptible of inconveniences, and apt to entertain all adversities, as instruments of humiliation, deleteries of vice, corrections of indecent passions, and instruments of virtue.

38

Thou shalt not commit adultery. These two commandments are immediate to each other, and of the greatest cognition; for anger and lust work upon one subject; and the same fervours of blood which make men revengeful, will also make men unchaste. But the prohibition is repeated in the words of the old commandment; so it was said to them of old, which was not only a prohibition of the violation of the rights of marriage, but was even among the Jews extended to signify all mixture of sexes not matrimonial. For *adultery* in Scripture is sometimes used to signify *fornication*, and *fornication* for *adultery*, as it is expressed in the permissions of divorce in the case of fornication; and by Moses' law fornication also was forbidden, and it was hated also and reprov'd in the natural. But it is very probable that this precept was restrained only to the instance of *adultery* in the proper sense, that is violation of marriage; for Moses did in other annexes of the law forbid fornication, and as a blow or wound was not esteemed in Moses' law a breach of the sixth commandment, so neither was any thing but adultery esteemed a violation of the seventh by very many

PART II.

of their own doctors, of which I reckon this a sufficient probation, because they permitted stranger virgins and captives to fornicate; only they believed it sinful in the Hebrew maidens. And when two harlots pleaded before Solomon for the bastard child, he gave sentence of their question, but nothing of their crime. * Strangers with the Hebrews signified many times harlots, because they were permitted to be such, and were entertained to such purposes. But these were the licences of a looser interpretation; God having to all nations given sufficient testimony of his detestation of all concubinate not hallowed by marriage; of which among the nations there was abundant testimony, in that the harlots were not permitted to abide in the cities, and wore veils in testimony of their shame and habitual undecencies, which we observe in the story of Tamar, and also in Chrysippus. And although it passed without punishment, yet never without shame, and a note of turpitude; and the abstinence from fornication was one of the precepts of Noah to which the Jews obliged the stranger proselytes, who were only proselytes of the house; and the Apostles enforce it upon the Gentiles in their first decree at Jerusalem, as renewing an old stock of precepts and obligations, in which all the converted and religious Gentiles did communicate with the Jews.

To this Christ added, that the eyes must not be adulterous; his disciples must not only abstain from the act of unlawful concubinate, but from the impurer intuition of a wife of another man; so according to the design of his whole sermon opposing the righteousness of the Spirit, to that of the law, or of works in which the Jews confided. Christians must have chaste desires, not indulging to themselves a liberty of looser thoughts, keeping the threshold of their temples pure, that the Holy Ghost may observe nothing unclean in the entry of his habitation. For he that lusts after a woman wants nothing to the consummation of the act, but some convenient circumstances, which because they are not in our power, the act is impeded, but nothing of the malice abated. But so severe in this was our blessed Master, that he commanded us rather to put our eyes out, than to suffer them to become an offence to us; that is, an inlet of sin, or an invitation or transmission of impurity, by *putting our eye out*, meaning the extinction of all incentives of lust, the rejection of all opportunities and occasions, the quitting all conditions of ad-

* *ἑταῖρος* vocarunt Græci meretrices et peregrinas, ad morem et ad verbum Hebræorum; et Menandrum transferebat Terentius peregrinam vocat Andriam. Gen. xxxviii. 14.

38
Nihil refert quibus membris adulteraveris, dixit Archesilaus philosophus, apud Plutarch.
ἀρετὴ τοῦ σώματος ὁρατὴ. Plato. Ut jam servaris bene corpus, adultera mens est: Omnibus exclusus intus adulter erit. *Ovid.* Incesta est etiam siue stupro quæstumpum quærit. *Seneca.* Ποδὲν τοῖ ἀρετὰς γυναικας μοιχῶν γυναικας; ἐκ κρείττους τοῦ ἀνδρός ἐν ἀφροδισίῳ. *Cleanthes.*

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vantage, which ministers fuel to this hell fire. And by this severity we must understand all beginnings, temptations, likenesses, and insinuations, and minutes of lust, and impurity to be forbidden to Christians; such as are all morose delectations in vanity, wanton words, gestures, balls, revelings, wanton diet, garish and lascivious dressings, and trimmings of the body, looser banquetings, all making provisions for the flesh to fulfil the lusts of it, all lust of concupiscence and all lust of the eye, and all lust of the hand, unclean contacts are to be rescinded, all lust of the tongue and palate, all surfeiting and drunkenness, for it is impossible to keep the spirit pure if it be exposed to all the entertainment of enemies; and if Christ forbade the wanton eye, and placed it under the prohibition of adultery, it is certain, whatsoever ministers to that vice and invites to it, is within the same restraint; it is the eye, or the hand, or the foot, that is to be cut off. To this commandment, fastings and severe abstinencies are apt to be reduced, as being the proper abscission of the instruments and temptations of lust, to which Christ invites by the mixed proposition of threatening and reward; for better it is to go to heaven with but one eye, or one foot, that is, with a body half nourished, than with full meals and an active lust to enter into hell. And in this our blessed Lord is a physician rather than a lawgiver, for abstinence from all impure concubinate, and morose delectations so much as in thought, being the commandment of God, that Christ bids us retrench the occasions and insinuations of lust, it is a facilitating the duty, not a new severity, but a security and caution of prudence.

39

Thou shalt not steal. To this precept Christ added nothing; because God had already in the decalogue fortified this precept with a restraint upon the * desires. For the tenth commandment forbids all coveting of our neighbours' goods, for the wife there reckoned, and forbidden to be desired from another man, is not a restraint of libidinous appetite, but of the covetous; it being accounted a part of wealth to have a numerous family, many wives and many servants; and this also God, by the prophet Nathan, upbraided to David as instance of David's wealth and God's liberality. But yet this commandment Christ adopted into his law, it being prohibited by the natural law, or the law of right reason, commonwealths not being able to subsist without distinction of

* Crescit indulgens sibi
durus hydrops,
Nec sitim pel-
lit nisi causa
morbi
Fugerit venis,
et aquosus
albo
Corpore lan-
guor. *Horat.*

dominion, nor industry to be encouraged but by propriety, nor families to be maintained but by defence of just rights and truly purchased possessions. And this prohibition extends to all injustice, whether done by force or fraud; whether it be by ablation or prevention, or detaining of rights; any thing in which injury is done directly or obliquely to our neighbour's fortune.

Thou shalt not bear false witness. That is, thou shalt not answer in judgment against thy neighbour falsely; which testimony in the law was given solemnly and by oath, invoking the name of God. *I abjure thee, by God, that thou tell us whether thou be the Christ,* said the high priest to the blessed Jesus, that is, speak upon thy oath; and then he told them fully, though they made it the pretence of murdering him, and he knew they would do so. Confessing and witnessing truth is giving glory to God; but false witness is high injustice, it is inhumanity and treason against the quietness or life, or possession of a just person; it is in itself irregular and unreasonable, and therefore is so forbidden to Christians, not only as it is unjust, but as it is false; for a lie in communication and private converse is also forbidden, as well as unjust testimony, *Let every man speak truth with his neighbour,* that is, in private society; and whether a lie be in jest* or earnest, when the purpose is to deceive and abuse, though in the smallest instance, it is in that degree criminal, as it is injurious. I find not the same affirmed in every deception of our neighbours, wherein no man is injured, and some are benefited, the error of the affirmation being nothing but a natural irregularity, nothing malicious but very charitable. I find no severity superadded by Christ to this commandment prohibiting such discourse, which without injury to any man deceives man into piety or safety. But this is to be extended no further; in all things else we must be severe in our discourses, *and neither lie in a great matter nor a small, for the custom thereof is not good,* saith the son of Sirach. I could add concerning this precept,—That Christ having left it in that condition he found it in the decalogue without any change or alteration of circumstance, we are commanded to give true testimony in judgment, which because it was under an oath, there lies upon us no prohibition, but a severity of injunction to swear truth in judgment when we are required.

PART II.

Paulus J. C. I.
l. D. de furtis.
Ulpianus l.
Probrum. D.
de Verborum
significatione.

40

Ephes. iv. 25.

* Epaminon-
dam ne joco
quidem men-
titum fuisse
narrant fidi
scriptores.
*Probus. Idem
de Aristide re-
fert Phalar-
chus.*

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41

Furtum quoque sine ulla attractione fieri posse sola mente, atque animo ut furtum fiat annitente. *A. Gell. l. 11, c. 18.*
 Has patitur pœnas peccandi sola voluntas. Nam scelus intra se tantum qui cogitat ullum, Facti crimen habet. *Juvenal.*

The securing of testimonies was by the sanctity of an oath, and this remains unaltered in Christianity.

Thou shalt not covet. This commandment we find nowhere repeated in the Gospel by our blessed Saviour; but it is inserted in the repetition of the second table, which St. Paul mentioned to the Romans; for it was so abundantly expressed in the enclosures of other precepts, and the whole design of Christ's doctrine, that it was less needful especially to express that, which is every where affixed to many precepts evangelical. Particularly it is inherent in the first beatitude: *Blessed are the poor in spirit*; and it means, that we should not wish our neighbour's goods with a deliberate entertained desire; but that upon the commencement of the motion, it be disbanded instantly; for he that does not at the first address and incitement of the passion suppress it, he hath given it that entertainment, which in every period of staying is a degree of morose delectation in the appetite. And to this I find not Christ added any thing, for the law itself forbidding to entertain the desire, hath commanded the instant and present suppression, they are the same thing, and cannot reasonably be distinguished; now that Christ, in the instance of adultery, hath commanded to abstain also from *occasions and accesses* toward the lust, in this hath not the same severity: because the vice of covetousness is not such a wild fire as lust is, not inflamed by contact, and neighbourhood of all things in the world: every thing may be instrumental to libidinous desires, but to covetous appetites there are not temptations of so different natures.

42

Concerning the order of these commandments it is not unusefully observed, that, if we account from the first to the last, they are of greatest perfection which are last described; and he who is arrived to that severity and dominion of himself as not to desire his neighbour's goods, is very far from actual injury, and so in proportion; it being the least degree of religion to confess but one God; but therefore vices are to take their estimate in the contrary order; he that prevaricates the first commandment is the greatest sinner in the world; and the least is he that only covets without any actual injustice. And there is no variety or objection in this, unless it be altered by the accidental difference of degrees: but in the kinds of sin the rule is true: this only. The sixth and seventh are otherwise in the Hebrew Bibles than ours;

and in the Greek, otherwise in Exodus than in Deuteronomy; and by this rule, it is a greater sin to commit adultery than to kill; concerning which, we have no certainty, save that St. Paul in one respect makes the sin of uncleanness the greatest of any sin, whose scene lies in the body; *Every sin is without the body, but he that commits fornication, sins against his own body.*

THE PRAYER.

O *ETERNAL Jesus, wisdom of the Father, thou light of Jews and Gentiles, and the great Master of the world, who by thy holy sermons and clearest revelations of the mysteries of thy Father's kingdom didst invite all the world to great degrees of justice, purity, and sanctity, and instruct us all in a holy institution, give us understanding of thy laws, that the light of thy celestial doctrine illuminating our darknesses, and making bright all the recesses of our spirits and understanding, we may direct our feet, all the lower man, the affections of the inferior appetite, to walk in the paths of thy commandments; dearest God, make us to live a life of religion and justice, of love and duty, that we may adore thy majesty and reverence thy name, and love thy mercy, and admire thy infinite glories and perfections, and obey thy precepts; make us to love thee for thyself, and our neighbours for thee; make us to be all love and all duty; that we may adorn the Gospel of thee our Lord, walking worthy of our vocation; that as thou hast called us to be thy disciples, so we may walk therein, doing the work of faithful servants, and may receive the adoption of sons, and the gift of eternal glory, which thou hast reserved for all the disciples of thy holy institution. Make all the world obey thee as a prophet, that being redeemed and purified by thee our High Priest, all may reign with thee our King in thy eternal kingdom, O eternal Jesus, wisdom of thy Father. Amen.*

PART II.

OF THE THREE ADDITIONAL PRECEPTS WHICH CHRIST
SUPERINDUCED, AND MADE PARTS OF THE
CHRISTIAN LAW.

DISCOURSE X.

*Of Charity with its parts, Forgiving, Giving,
not Judging.*

OF FORGIVENESS. PART I.

1

Justitiæ pri-
mum munus
est ut ne cui
noceat, nisi la-
cessitus inju-
ria. *Cicer. de
Offic.*
Exod. xxi. 24.
Levit. xxiv.
20.
Deut. xix. 21.
Idcirco Judi-
ciorum vigor,
jurisque pub-
lici tutela vi-
detur in me-
dio consti-
tuta, ne quis-
quam sibi ipsi
permittere
valeat ultio-
nem. *Honor.*
et Theod. in
Cod. Theodos.

Rom. xii. 19.

THE holy Jesus coming to reconcile all the world to God, would reconcile all the parts of the world one with another, that they may rejoice in their common band, and their common salvation: the first instance of charity, forbod to Christians all revenge of injuries, which was a perfection and endearment of duty beyond what either most of the old philosophers, or the laws of the nations or of Moses ever practised or enjoined. For revenge was esteemed to unhal- lowed, unchristian natures as sweet as life, a satisfaction of injuries, and the only cure of maladies and affronts. Only, laws of the wisest commonwealths commanded that revenge should be taken by the judge; a few cases being excepted, in which by sentence of the law, the injured person or his nearest relative might be the executioner of the vengeance, as among the Jews in the case of murder; among the Romans in the case of an adulteress or a ravished daughter, the father might kill the adulteress or the ravisher; in other things the judge only was to be the avenger. But Christ commanded his disciples rather than to take revenge to expose themselves to a second injury, rather offer the other cheek, than be avenged for a blow on this; *for vengeance belongs to God*, and he will retaliate; and *to that wrath we must give place*, saith St. Paul; that is, *in well doing and evil suffering commit ourselves to his righteous judgment*, leaving room for his execution, who will certainly do it, if we snatch not the sword from his arm.

2

But some observe that our blessed Saviour instanced but in smaller injuries; he that bade us suffer a blow on the cheek did not oblige us tamely to be sacrificed; he that en- joined us to put up the loss of our coat and cloak, did not

signify his pleasure to be that we should suffer our family to be turned out of doors, and our whole estate aliened and cancelled, especially we being otherwise obliged to provide for them under the pain of the curse of infidelity. And indeed there is much reason our defences may be extended when the injuries are too great for our sufferance, or that our defence bring no greater damage to the other than we divert from ourselves. But our blessed Saviour's prohibition is instanced in such small particulars, which are no limitations of the general precept, but particulars of common consideration. *But I say unto you, resist not evil*, so our English Testament reads it, but the word signifies *avenge not evil*, and it binds us to this only, that we be not avengers of the wrong, but rather suffer twice than once to be avenged. He that is struck on the face may run away, or may divert the blow, or bind the hand of his enemy; and he whose coat is snatched away may take it again, if without injury to the other he may do it. We are sometimes *bound* to resist evil; every clearing of our innocence, refuting of calumnies, quitting ourselves of reproach is a resisting evil; but such which is hallowed to us by the example of our Lord himself and his Apostles. But this precept is clearly expounded by St. Paul, *Render not evil for evil*, that is, be not revenged; you may either secure or restore yourselves to the condition of your own possessions or fame, or preserve your life, provided that no evil be returned to him that offers the injury. For so sacred are the laws of Christ, so holy and great is his example, so much hath he endeared us who were his enemies, and so frequently and severely hath he preached and enjoined forgiveness, that he who knows not to forgive, knows not to be like a Christian, and a disciple of so gentle a Master.

So that the smallness or greatness of the instance alters not the case in this duty: in the greatest matters we are permitted only to an innocent defence; in the smallest we may do so too; I may as well hold my coat fast as my gold, and I may as well hide my goods as run away, and that is a defence; and if my life be in danger, I must do no more but defend myself. Save only that defence in case of life is of a larger signification than in case of goods. I may wound my enemy if I cannot else be safe; I may disarm him, or in any sense disable him, and this is extended even to a liberty to kill him, if my defence necessarily stands upon so hard conditions;

Μη ἀντιστηναι
τω πονηρῷ.
Sumitur sensu
generali pro
omni retaliationē.

Rom. xii. 17.

PART II.

Succurram
perituro, sed
ut ipse non
peream, nisi
si futurus ero
magni homi-
nis, aut mag-
næ rei merces.
Seneca.

4

for although I must not give him a wound for a wound, because that cannot cure me, but is certainly revenge, yet when my life cannot be otherwise safe than by killing him, I have used that liberty, which nature hath permitted me, and Christ hath not forbidden, who only interdicted revenge, and forbade no defence, which is charitable and necessary, and not blended with malice and anger. And it is as much charity to preserve myself as him when I fear to die.

But although we find this no where forbidden, yet it is very consonant to the excellent mercy of the Gospel, and greatly laudable, if we choose rather to lose our life in imitation of Christ, than save it by the loss of another's in pursuance of the permissions of nature; when nature only gives leave, and no lawgiver gives command to defend our lives, and the excellence of Christianity highly commends dying for our enemies, and propounds to our imitation the greatest example that ever could be in the world. It is a very great imperfection, if we choose not rather to obey an insinuation of the holy Jesus, than with greediness and appetite pursue the bare permissions of nature. But in this we have no necessity. Only this is to be read with two cautions. 1. So long as the assaulted person is in actual danger, he must use all arts and subterfuges which his wit or danger can supply him with, as passive defence, flight, arts of diversion, entreaties, soft and gentle answers, or whatsoever is in its kind innocent, to prevent his sin and my danger, that when he is forced to his last defence, it may be certain he hath nothing of revenge mingled in so sad a remedy. 2. That this be not understood to be a permission to defend our lives against an angry and unjust prince; for if my lawful prince should attempt my life with rage, or with the abused solemnities of law; in the first case, the sacredness of his person; in the second, the reverence and religion of authority are in his defensatives, and immure him, and bind my hands, that I must not lift them up, but to heaven for my own defence and his pardon.

5

But the vain pretences of vainer persons have here made a question where there is no scruple; and if I may defend my life with the sword, or with any thing which nature and the laws forbid not, why not also mine honour, which is as dear as life, which makes my life without contempt, useful to my friend, and comfortable to myself? for to be reputed a coward, a baffled person, and one that will take affronts, is

Privatas inimicitias, non principis ulciscar, dixit Tiberius.
Tacit. l. 3. Annal.

to be miserable and scorned, and to invite all insolent persons to do me injuries. May I not be permitted to fight for mine honour, and to wipe off the stains of my reputation? honour is as dear as life, and sometimes dearer. To this I have many things to say. For that which men in this question call *honour*, is nothing but a reputation amongst persons vain, unchristian in their deportment, empty and ignorant souls, who count that the standard of honour, which is the instrument of reprobation, as if, to be a gentleman, were to be no Christian. They that have built their reputation upon such societies must take new estimates of it, according as the wine, or fancy, or custom, or some great fighting person shall determine it; and whatsoever invites a quarrel is a rule of honour. But then it is a sad consideration to remember, that it is accounted honour not to recede from any thing we have said or done. It is honour not to take the lie, in the meantime it is not dishonourable to lie in deed, but to be told so, and not to kill him that says it, and venture my life and his too, that is a forfeiture of reputation. A mistress' favour, an idle discourse, a jest, a jealousy, a health, a gaiety, any thing must engage two lives in hazard, and two souls in ruin, or else they are dishonoured. As if a life, which is so dear to a man's self, which ought to be dear to others, which all laws and wise princes, and states have secured by the circumvallation of laws and penalties, which nothing but heaven can recompense for the loss of, which is the breath of God, which to preserve, Christ died. The Son of God died, as if this were so contemptible a thing, that it must be ventured for satisfaction of a vicious person, or a vain custom, or such a folly, which a wise and a severe person had rather die than be guilty of. Honour is from him that honours; now certainly God and the king are the fountains of honour: right reason and religion, the Scripture and the laws are the best rules of estimating honour; and if we offer to account our honours by the senseless and illiterate discourses of vain and vicious persons, our honour can be no greater than the fountain from whence it is derivative; and at this rate, Harpaste, Seneca's wife's fool, might have declared Thersites an honourable person, and every bold gladiator in a Roman theatre, or a fighting rebel among the slaves of Sparta, or a trooper of Spartacus, his guard might have stood upon their honour, upon equal and as fair a challenge. Certainly there is no greater

PART II.

6
 Εἰ γὰρ σε ἀνέ-
 λεν' ὡς σὺ φη-
 σάντων ποτὶς,
 Χρη καὶ σε
 μέλλαν, ὡς
 χρεὸς παρῶ
 ὄντων.
Euripid.
 Quis hoc sta-
 tuit unquam,
 aut cui con-
 cedi sine sum-
 mo omnium
 periculo po-
 test, ut eum
 jure potuerit
 occidere a
 quo metuisse
 se dicat ne
 ipse posterius
 occideretur?
Cicero.

honour than to be like the holy Jesus, and he is delectable in the eyes of God, and so are all his relatives and followers, by participation of his honour, and nothing can be more honourable than to do wise and excellent actions according to the account of Divine and human laws; and if either God or the king can derive honour upon their subjects, then whatsoever is contrary to that which they honour, must needs be base, dishonourable, and inglorious.

But if we be troubled for fear of new and succeeding injuries, and will needs fight, and as much as lies in us kill our brother to prevent an injury, nothing can be more unworthy of a Christian, nothing can be more inhuman. Cato pleading in the Roman senate in behalf of the Rhodian ambassadors, who came to beg peace of the commonwealth which had entertained an anger, and some thoughts of war against them, upon pretence that the Rhodians would war with them when they durst, discoursed severely and prudently against such unreasonable purposes. "And the life of men, and the interest of states is not like the trade of fencers, whose lot is to conquer if they strike first, to die if they be prevented; man's life is not established upon so unequal and unreasonable necessities, that either we must first do an injury, or else it is certain we must receive a mischief, God's providence and care in his government of the world is more vigilant and merciful, and he protects persons innocent and just in all cases, except when he means to make an injury the instrument of a grace, or a violent death to be the gate of glory. It was not ill answered of Merope to King Polyphontes, who therefore killed his brother, because he had entertained a purpose to have killed him; *You should only have done the same injury to him which he did to you; you should still have had a purpose to kill him*, for his injustice went no further, and it is hard to requite ill and uncertain purposes with actual murder, especially when we are as much secured by the power of laws, as the whole commonwealth is in all its greatest interests. And therefore for Christians to kill a man, to prevent being baffled or despised is to use an extreme desperate remedy, infinitely painful and deadly, to prevent a little griping in the belly foreseen as possible to happen it may be three years after. But besides, this objection supposes a disease almost as earnestly to be cured as this of the main question; for it represents a man

keeping company with lewd and debauched persons, spending his time in vanity, drunken societies, or engaged in lust, or placing his scene amongst persons apt to do affronts and unworthy misdemeanours; and indeed, an affront, an injury, a blow, or a loud disgrace is not the consequent of not fighting, but a punishment for engaging in loose, baser, and vicious company. If the gallants of the age would find an honest and a noble employment, or would be delicate in the choice of their friends and company, or would be severe in taking accounts of themselves and of their time, would live as becomes persons wise and innocent, that is like Christians, they would soon perceive themselves removed far from injuries, and yet further from trouble, when such levities of mischance or folly should intervene. But suppose a man affronted or disgraced, it is considerable whether the man deserved it or no: if he did, let him entertain it for his punishment, and use it for an instrument of correction and humility; if he did not, as an instance of fortitude and despite of lower things. But to venture lives to abolish a past act is madness, unless in both those lives there was not good enough to be esteemed greater and of better value, than the light affront had in it of misery and trouble. Certainly those persons are very unfortunate in whose lives much more pleasure is not, than there is mischief in a light blow, or a lighter affront from a vain or an angry person. But suppose there were not, yet how can fighting or killing my adversary wipe off my aspersion, or take off my blow, or prove that I did not lie; for it is but an ill argument to say, if I dare kill him, then I did not lie: or if I dare fight, then he struck me not: or if I dare venture damnation, then I am an honourable person; and yet further, who gave me power over my own life, or over the life of another, that I shall venture my own, and offer to take his. God and God's vicegerent only are the lords of lives, who made us judges, and princes, or gods, and if we be not such, we are murderers and villains. When Moses would have parted the duellists, that fought in Egypt, the injurious person asked him, *Who made thee a judge or ruler over us? Wilt thou kill me, as thou didst the Egyptian yesterday?* meaning, he had no power to kill, none to judge of life and death unless he had been made a ruler. Yea, but flesh and blood cannot endure a blow or a disgrace. Grant that too, but take this into the account; *flesh*

Ὀὐκ ἐπὶ καὶ τοῦ
 ὅτι αὐτὸς—
 Ὁὐκ ἀδικησά-
 μου πλὴν ἐπὶ
 σαυτοῦ βέβαιον.
Menand.

PART II.

and blood shall not inherit the kingdom of God. And yet besides this, those persons have but a tender stock of reason, and wisdom, and patience, who have not discourse enough to make them bear an injury, which the philosophy of the Gentiles without the light of Christianity taught them to tolerate with so much equanimity, and dispassionate entertainment. That person is not a man, who knows not how to suffer the inconvenience of an accident, and indiscretion of light persons ; or if he could not, yet certainly that is a mad impatience, when a man to remedy the pain of a drop of scalding water shall drench himself in the liquid flames of pitch and a bituminous bath.

7

Truth is, to fight a duel is a thing that all kingdoms are bound to restrain with highest severity, it is a consociation of many the worst acts that a person ordinarily can be guilty of, it is want of charity, of justice, of humility, of trust in God's providence ; it is therefore pride and murder and injustice, and infinite unreasonableness, and nothing of a Christian, nothing of excuse, nothing of honour in it, if God and wise men be admitted judges of the lists. And it would be considered, that every one that fights a duel must reckon himself as dead or dying (for however any man flatters himself by saying he will not kill if he could avoid it, yet rather than be killed he will, and to the danger of being killed his own act exposes him) ; now is it a good posture for a man to die with a sword in his hand thrust at his brother's breast, with a purpose either explicit or implicit to have killed him ? Can a man die twice, that in case he miscarries, and is damned for the first ill dying, he may mend his fault and die better the next time ? Can his vain imaginary and fantastic shadow of reputation make him recompense for the disgrace and confusion of face, and pains and horrors of eternity ? Is there no such thing as forgiving injuries, nothing of the discipline of Jesus in our spirits ; are we called by the name of Christ, and have nothing in us but the spirit of Cain, and Nimrod, and Joab ? If neither reason nor religion can rule us, neither interest nor safety can determine us, neither life nor eternity can move us, neither God nor wise men be sufficient judges of honour to us, then our damnation is just, but it is heavy : our fall is certain, but it is cheap, base, and inglorious. And let not the *vanities* or the *gallants* of the world slight this friendly monition, rejecting it with a scorn

because it is talking like a divine ; it were no disparagement if they would do so too, and believe accordingly ; and they would find a better return of honour in the crowns of eternity, by talking like a divine, than by dying like a fool ; by living in imitation and obedience to the laws of holy Jesus, than by perishing or committing murder, or by attempting it, or by venturing it, like a weak, impotent, passionate, and brutish person. Upon this chapter it is sometimes asked, whether a virgin may not kill a ravisher to defend her chastity ? Concerning which as we have no special and distinct warrant, so there is in reason and analogy of the Gospel much for the negative ; for since his act alone cannot make her criminal, and is no more than a wound in my body, or a civil or a natural inconvenience, it is unequal to take a life in exchange for a lesser injury, and it is worse that I take it myself. Some great examples we find in story, and their names are remembered in honour, but we can make no judgment of them, but that their zeal was reprobable for its intemperance, though it had excellency in the matter of the passion.

But if we may not secure our honour, or be revenged for injuries by the sword, may we not crave the justice of the law, and implore the vengeance of the judge, who is appointed for vengeance against evil doers ; and the judge being the king's officer, and the king God's vicegerent, it is no more than imploring God's hand, and that is *giving place to wrath*, which St. Paul speaks of, that is, permitting all to the divine justice ? To this I answer, that it is not lawful to go to law for every occasion or slighter injury ; because it is very distant from the mercies, forgiveness, and gentleness of a Christian to contest for trifles ;* and it is certain, that the injuries or evil, or charges of trouble and expense will be more vexatious and afflictive to the person contested, than a small instance of wrong is to the person injured. And it is a great intemperance of anger, and impotence of spirit, a covetousness and impatience to appeal to the judge for determination, concerning a lock of camel's hair or a goat's beard, I mean any thing that is less than the gravity of laws, or the solemnity of a court, and that does not outweigh the inconveniencies of a suit. But this we are to consider in the expression of our blessed Saviour. *If a man will sue thee at the law and take thy cloak, let him have thy coat also* : which words are a particular instance in pursuit of the general precept, *Resist*

8.

* Εχθροὶ ἀν-
θρώπων —
Ποῦν ἐκ τ' ἐρι-
δων καὶ λυσχο-
μαχῶν πηλα-
γησῃ
ἀνθρώπων, κενεῇς
οὐσίας ἀπλά-
σται ; *Timon*
Phlias.

Matt. v. 40.

PART II.

Οὐ δυνάσμενοι
τοῖς ἀδικήσασιν.
Lithenag.

Nam lucrose
hujus et san-
guinis elo-
quentiæ usus,
recens et ma-
lis moribus
natus, atque
in locum teli
repertus.
*Quintil. de
Orator.*
His qui bene-
facta cane-
rent, non qui
male admissa
defenderent,
augustior ho-
nor apud
Deos. *Idem.*

9

* Nova lex
non se vindic-
at ultione
gladii, *Tertul.*
id est, priva-
tus Christia-
nus vindic-
tam nunquam
petit.

not, or avenge not evil: the primitive Christians, (as it happens in the first fervours of a discipline) were sometimes severe in observation of the letter, not subtly distinguishing counsels from precepts, but swallowing all the words of Christ without chewing or discrimination. They abstained from tribunals unless they were forced thither by persecutors, but went not thither to repeat their goods. And if we consider suits of law as they are wrapped in circumstances of action and practice, with how many subtleties and arts they are managed, how pleadings are made mercenary, and that it will be hard to find right counsel that shall advise you to desist, if your cause be wrong (and therefore there is great reason to distrust every question, since if it be never so wrong, we shall meet advocates to encourage us and plead for it), what danger of miscarriages, of uncharitableness, anger and animosities, what desires to prevail, what care and fearfulness of the event, what innumerable temptations do intervene, how many sins are secretly insinuated in our hearts and actions; if a suit were of itself never so lawful it would concern the duty of a Christian to avoid it, as he prays against temptations, and cuts off the opportunities of sin. It is not lawful for a Christian to sue his brother at the law, unless he can be patient if he loses, and charitable if he be wronged, and can prosecute his end without any mixture of covetousness, or desires to prevail without envy, or can believe himself wrong when his judge says he is, or can submit to peace when his just cause is oppressed and rejected and condemned; and without pain or regret can sit down by the loss of his right, and of his pains, and his money. And if he can do all this, what need he go to law? he may with less trouble and less danger take the loss singly, and expect God's providence for reparation, than disentitle himself to that by his own frowardness, and take the loss when it comes loaden with many circumstances of trouble.

But however by accident it may become unlawful to go to law in a just cause, or in any, yet by this precept we are not forbidden. To go to law for revenge, we are simply forbidden, that is, to return evil for evil; and therefore all those suits which are for vindictive sentences, not for reparative, are directly* criminal. To follow a thief to death for spoiling my goods is extremely unreasonable and uncharitable; for as there is no proportion between my goods and his life, (and therefore I demand it to his evil and injury) so the

putting him to death repairs not my estate; the first makes it in me to be unjust, the latter declares me malicious and revengeful. If I demand an eye for an eye, his eye extinguished will not enlighten mine, and therefore to prosecute him to such purposes is to resist or render evil with evil, directly against Christ's sermon. But if the postulation of sentence be in order only to restore myself, we find it permitted by St. Paul, who when for the scandal sake he forbade *going to law before unbelievers*, and for the danger and temptation's sake, and the latent irregularity, which is certainly appendant to ordinary litigations, he is angry indefinitely with them that go to law; yet he advises that Christian arbitrators be appointed for decision of emergent questions; and therefore when the supreme authority hath appointed, and regularly established an arbitrator, the permission is the same. St. Paul is angry that among Christians there should be suits, but it is therefore he is chiefly angry, because Christians do wrong; they who should rather suffer wrong, yet that they should do it and defraud their brother, which in some sense enforces suits, that is it he highly blames. But when injustice is done, and a man is in a considerable degree defrauded, then it is permitted to him to repeat his own before Christian arbitrators, whether chosen by private consent or public authority, for that circumstance makes no essential alteration in the question; but then this must be done with as much simplicity and unmingled design as is possible, without any desire of rendering evil to the person of the offender, without arts of heightening the charge, without prolongation, devices, and arts of vexation, without anger and animosities, and then although accidentally there is some appendant charge to the offending person, that is not accounted upon the stock of revenge, because it was not designed, and is not desired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable arbitrators; and this being refused, the charge and accidental evil, if it be less than the loss of my sufferance and injury, must be reckoned to the necessities of affairs, and put upon the stock of his injustice, and will not affix a guilt upon the actor. I say this is true, when the actor hath used all means to accord it without charge, and when he is refused, manages it with as little as he can, and when it is nothing of his desire, but something of his trouble, that he cannot have his own with-

I Cor. vi.
princip.

PART II.

Ἡ Περὶ, συδὲ
ταῦτα τῶν ἐν-
κατὰ τοῦ θυμῶν
ἐν τῷ σ' αὐτῷ
κακοχαρίος ἀν-
θρώπου θυμῶν
ἀνθρώπων
Ναὺς ὅτι πᾶσι
τ', ἀγορῆς ἐπα-
κουσὶν οὐκ ἔστι,
Ἡ γὰρ γὰρ τ'
ὁλοῦν παύεται
ὑπεκλίνῃ τ' ἀγο-
ρῶν τε
Ἡ γὰρ μὴ εἰς
ἐνδὸν ἐπιβάντος
κατακλινῇ
Ἡ γὰρ —
Heriod. ἀγ-
καὶ ἡμεῖς.

I Cor. vi. 7.
Ὅστις ἠτήνηται,
νὸν παρὰ τῶν
μα.

Verse 12.

Verse 7.

out the lesser accidental evil to the offender, and that the question is great and weighty in his proportion, then a suit of law is of itself lawful. But then let it be remembered, how many ways afterwards it may become unlawful; and I have no more to add in this article but the saying of the son of Sirach, *He that loves danger shall perish in it.* And certainly he had need be an angel that manages a suit innocently; and he that hath so excellent a spirit as with innocence to run through the infinite temptations of a law-suit, in all probability hath so much holiness as to suffer the injury, and so much prudence as to avoid the danger; and therefore nothing but a very great defalcation, or ruin of a man's estate, will from the beginning to the end justify such a controversy, when a man is put to it so, that he cannot do some other duty without venturing in this; then the grace of God is sufficient for him; but he that enters lightly, shall walk dangerously, and a thousand to one but he will fall foully. *It is utterly a fault among you*, said St. Paul, *because ye go to law one with another.* It is not always a crime, but ever a fault, and an irregularity, a recession from Christian perfection, and an entertaining of a danger, which though we escape through, yet it was a fault to have entered into it, when we might have avoided it. And even then, *when it is lawful for us, it is not expedient*; for so the Apostle sums up his reprehension concerning Christians going to law. *We must rather take wrong, rather suffer ourselves to be defrauded*, and when we cannot bear the burden of the loss, then indeed we are permitted to appeal to Christian judges, but then there are so many cautions to be observed, that it may be the remedy is worse than the disease. I only observe this one thing, that St. Paul permits it only in the instance of defraudation, or matter of interest; such as are defending of widows and orphans, and churches, which in estimation of law are by way of fiction reckoned to be in pupilage and minority; add also, repeating our own interests, when our necessities, or the support of our family and relatives requires it; for all these are cases of charity or duty respectively; but besides the matter of defraudation, we find no instance expressed, nor any equality and parallel of reason to permit to Christians in any case to go to law; because in other things the sentence is but vindictive, and cannot repair us; and therefore demanding justice is a rendering evil in the proper matter of revenge. Con-

cerning which, I know no scruple, but in an action of scandal and ill-report; but because an innocent and a holy life will force light out of darkness, and humility, and patience, and waiting upon God will bring glory out of shame, I suppose, he who goes to law to regain his credit, attempts the cure by incompetent remedies; if the accusation be public, the law will call him to an account, and then he is upon his defence, and must acquit himself with meekness and sincerity; but this allows not him to be the actor, for then it is rather a design of revenge than a proper deletory of his disgrace, and purgative of the calumny. For if the accusation can be proved, it was no calumny; if it be not proved, the person is not always innocent, and to have been accused, leaves something foul in his reputation; and therefore he that by law makes it more public, propagates his own disgrace, and sends his shame further than his innocence; and the crime will go whither his absolution shall not arrive.

If it be yet further questioned, whether it be lawful to pray for a revenge or a punishment upon the offender (I reckon them all one; he that prays for punishment of him that did him personal injury, cannot easily be supposed to separate the punishment from his own revenge), I answer, that although God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the designs and purpose of a judge, but leave them to him to whom they are proper. When in the bitterness of soul, an oppressed person curses sadly, and prays for vengeance, the calamity of the man and the violence of his enemy hasten a curse, and ascertain it. But whatever excuses the greatness of the oppression may make I know not; but the bitterness of the spirit, besides that it is pitiable, as it is a passion, yet it is violent and less Christian, as it is active and sends forth prayers. *Woe* is pronounced to them by whom the offence cometh; yet we must beware of offences, because by them we are engaged in a sin, and he that prays for a revenge hath a revengeful spirit, however it be restrained by laws and exterior tendernesses from acting such dire purposes. And he that prays for revenge may indeed procure a justice to be done upon the injurious person; but oftentimes it happens then to fall on him when we least wish it; when we also have a conjunct interest in the other's preservation and escape; so God punishing the first wrong, that we also may smart for our uncharitable wishes. For

13

PART II.

• Injuriam
qui tulit obli-
visci potest;
qui fecit nun-
quam. *Tacit.*

the ground of all this Discourse is, that it is part of Christian charity to forgive* injuries, which forgiveness of the injury, although it may reasonably enough stand with my fair and innocent requiring of my own, which goes no further than a fair repetition; yet in no case can it stand with the acting, and desiring revenge, which also in the formality of revenge can have no pretence of charity, because it is ineffective to my restitution. This discourse concerns private persons, whether it concern the question of war, and how far is not proper for this consideration.

Of Alms.

1
Matt. v. 42;
vi. 3.

Luke xii. 33.

BUT Christian charity hath its effect also in benefits as well as gentleness and innocence; *Give to him that asketh, and from him that would borrow of thee turn not thou away. But when thou dost thine alms, let not thy left hand know what thy right hand doth.* These are the precepts of the Lord for the substance and the manner of alms, for the quantity and freeness of the donative, and the simplicity of him that gives, to which add those other words of his: *Sell your possessions and give alms.* This precept with its circumstances was intended as a defensative against covetousness and prodigality, and a suppletory to make up the wants, and to make even the breaches of mankind: in which we shall best understand our obligation, if we consider in what proportion we must give alms, and to what persons, and in what manner.

2
1 Tim. vi. 8, 9.

1. For the quantity we shall best take an estimate of it if we remember the portion which God allows to Christians, *having food and raiment, let us be content with it*; and our blessed Saviour at the latter end of this sermon stirs us up to confidence in God, and not to doubt our provisions by telling that God feeds the ravens and clothes the lilies, and he will much rather do it to us, he will clothe us and feed us; no more is in the promise, no more is in our need; and, therefore, whatsoever is beside our needs, natural and personal, that is, proportioning our needs to the condition of our life, and exigence of our calling, and quality of our person, all that can be spared from what we modestly and temperately spend in our support and the supply of our families, and other necessary incidents, all that is to be spent in charity or religion; he defrauds the poor of their right who detains from them beyond his own necessary, prudent, and convenient supplies,

*Aliena rapere
convincitur
qui ultra sibi
necessaria re-
tinere proba-
tur. Apud
Gratian. dist.
42.
Cur eget in-*

saith St. Hierome; and this is intended to be a retrenchment of all vain expenses, costly feasts, rich clothes, pompous retinue, and such excrescences of expense, which of themselves serve no end of piety or just policy, but by wise and temperate persons are esteemed unnecessary, and without which the dignity and just value of the person may still be retained. Whatsoever is vainly spent was the portion of the poor, whatsoever we lose in idle gaming, revelling, and wantonness of prodigality was designed by Christ to refresh his own bowels, to fill the bellies of the poor, whatsoever lies in our repository useless and superfluous, all that is the poor man's inheritance; and certainly there is not any greater baseness than to suffer a man to perish or be in extreme want of that which God gave me for him, and beyond my own needs. It is unthankfulness to God, it is unmercifulness to the poor, it is* improvidence to ourselves, it is unfaithfulness in the dispensation of the money of which God made him but the steward, and his chest the bank for the exchange and issuing it to the indigent. And he that is unmerciful and unjust is extremely unlike God. But in taking this estimate concerning our excrescences we are to proceed according to the rules of prudence, not making determinations in grains and scruples, but in the greater actions and accountable proportions of our estate. And if any man seeing great necessities of indigent and calamitous persons shall give beyond his ability, he had the Philippians for his precedent, and he hath God engaged for his payment, and a greater share in heaven for his reward. Only this, as we are to provide for ourselves, so also for our family and the relatives of our charge and nearer endearments, not only with a provision of the present day's entertainment, but also for all nearer, probable, foreseen, and expected events, such as are portions for our children, dowries for daughters; but this must not be extended to care and reservations for all possible and far distant events; but so much is to be permitted to the Divine Providence as our present duty gives leave. In which although a prudent guide and a sober reason are to make application to practice, yet the rule in general is, that by so much we are to relieve the poor, as we can deduct from such a portion of good things as God permits us to use for our own support, and reasonable and temporal conveniencies of our person and condition; ever remembering, that if we increase in our estate we also should increase in charity, that in this also may

PART II.

dignus quisquam te
divite? *Hor.*
l. 2, Sat. 2.

James v. 2, 3.

* Callidus effractus numeros fur auferet arca. Quas dederis Solas semper habebis opea. *Martial.*

Hoc non est maximum incentivum misericordiae ut Compatiamur alienis calamitatibus quantum possumus imo interdum plus quam possumus. *S. Ambr. l. 2, de Offic.*

PART II.

3

2 Thess. iii. 10.

* 'Όταν δε η
συγκληδυνήσας
φάγω η πείνῃ,
μη μακροθυήσας,
αλλ' συγκληδυνή-
σου·

—και γαρ ο
Παυλος εβραλε
τε νουν τον ο
βοηθησαντα
ανααιμενον τω
φάγω. *Epiat.*
c. 39.

† Herodes At-
ticus vir Con-
sularis, quum
Palliatu qui-
dam specie
Philosophi
stipem eman-
dicasset, res-
pondit, De-
mus huic
aliquid æris
qui cunque
sit, tanquam
homines, non
tanquam ho-
mini. *A. Gell.*
l. 9, c. 2.

be verified what is written, *He that had much had nothing over, and he that had little had no lack.* There is in the quantity of these donatives some latitude, but if we sow sparingly, or if we scatter plentifully, so we shall reap; only we must be careful that no extreme necessity or biting want lies upon any poor man, whom we can relieve without bringing such a want upon ourselves, which is less than the permissions of fortune, which the mercies of God have permitted to us, that is, food and raiment proper for us. Under food and raiment all the necessities of our life are to be understood; whatsoever is more than this, is counsel and perfection; for which, a proportionable reward is deposited in the treasures of eternity.

If question be made concerning the persons who are to be the object of our alms, our rule is plain and easy, for nothing is required in the person suscipient and capable of alms, but that he be *in misery and want and unable to relieve himself.* This last clause I insert in pursuance of that caution given to the Church of Thessalonica by St. Paul, *If any one will not work, neither let him eat;* for we must be careful that our charity, which is intended to minister to poor men's needs, do not minister to idleness and the love of beggary, and a wandering, useless, unprofitable life. But abating this, there is no other consideration that can exempt any needy * person from participation of your charity, not though he be your enemy (for that is it which our blessed Saviour means in the appendix of this precept, *love your enemies*, that is, according to the exposition of the Apostle, *if thine enemy hunger, feed him, if he thirst, give him drink*) not though he be an unbeliever, not though he be a vicious † person; provided only that the vice be such, to which your relief ministers no fuel and adds no flame; and if the mere necessities of his nature be supplied, it will be a fair security against the danger; but if the vice be in the scene of the body, all freer comforts are to be denied him, because they are but incentives of sin, and angels of darkness. This, I the rather insert, that the pride and supercilious austerities of some persons become not to them an instrument of excuse from ministering to needy persons, upon pretence their own sins brought them into that condition. For though the causes of our calamities are many times great secrets of Providence, yet suppose the poverty of the man was the effect of his prodigality, or other baseness, it matters not as to our duty how he came into it; but where

he is, lest we also be denied a visit in our sicknesses and a comfort in our sorrow, or a counsel in our doubts, or aid in any distress, upon pretence that such sadness was procured by our sin, and ten to one but it was so. *Do good to all*, saith the Apostle, *but especially to the family of faith*; for to them our charity is most proper and proportioned, to all, viz. who are in need and cannot relieve themselves; in which number persons that can work are not to be accounted. So that if it be necessary to observe an order in our charity, that is, when we cannot supply and suffice for all our opportunities of mercy, then *let not the brethren of our Lord go away ashamed*; and in other things observe the order and propriety of your own relations, and where there is otherwise no difference, the degree of the necessity is first to be considered. This also, if the necessity be final and extreme, whatever the man be, he is first to be relieved before the lesser necessities of the best persons or most holy poor. But the proper objects of our charity are old persons, sick, or impotent, laborious and poor housekeepers, widows and orphans, people oppressed or persecuted for the cause of righteousness, distressed strangers, captives, and abused slaves, prisoners of debt. To these we must be liberal, whether they be holy or unholy, remembering that we are sons of that Father who makes the dew of heaven to drop upon the dwellings of the righteous and the fields of sinners.

The manner of giving alms is an office of Christian prudence, for in what instances we are to exemplify our charity we must be determined by our own powers and others needs. The Scripture reckons entertaining strangers, visiting the sick, going to prisons, feeding and clothing the hungry and naked: to which by the exigence of the poor, and the analogy of charity many other are to be added; the holy Jesus in the very precept instanced in lending money to them, that need to borrow, and he adds, *looking for nothing again*, that is, if they be unable to pay it. Forgiving debts is a great instance of mercy and a particular of excellent relief: but to imprison men for debt, when it is certain they are not able to pay it, and by that prison will be far more disabled, is an uncharitableness next to the cruelties of salvages, and at infinite distance from the mercies of the holy Jesus.

Another instance of charity our great Master inserted in this sermon (*not to judge our brother*) and this is a charity so cheap and so reasonable, that it requires nothing of us but

— Nunc sportula primo
Limine parva
sedet turbæ
rapiendæ togatæ.
Ille tamen
faciem prius
inspicit, et
trepidat ne
Suppositus
venias, et
falso nomine
poscas. *Juvén.*
Sat. 1.

4

5

PART II.

* Qui ne tub-
ribus propriis
offendat ami-
cum
Postulat, ig-
noscat verru-
cis illius :
æquum est
Peccatis ven-
niam poscen-
tem reddere
rursus. *Horat.*
l. 1, Sat. 3.
Ne Judices
proximum
donec ad ejus
locum pertin-
gas. *Prov.*
Judeor.
— eheu
Quam temere
in nosmet le-
gem sancimus
Iniquam ?
Nam vitis
nemo sine
nascitur, op-
timus ille est
Qui minimis
urgetur.
Horat. ibid.

silence in our spirits. We may perform this duty at the charge of a negative ; if we meddle not with other men's affairs we shall do them no wrong, and purchase to ourselves a peace, and be secured the rather from the unerring sentence of a severer Judge. But this interdict forbids only such judging as is ungentle and uncharitable ; in criminal causes, let us find all the ways to alleviate the burden of the man by just excuses, by minorating accidents, by abatement of incident circumstances, by gentle sentences, and whatsoever can do relief to the person that his spirit be not exasperated, that the crime be not the parent of impudence, that he be not insulted on, that he be invited to repentance, and by such sweetnesses he be led to his restitution. This also in questions of doubts obliges us to determine to the more favourable sense ; and we also do need the same mercies, and, therefore, should do well by our own rigour not to disentitle* ourselves to such possibilities and reserves of charity. But it is foul and base by detraction and iniquity to blast the reputation of an honourable action and the fair name of virtue with a calumny. But this duty is also a part of the grace of justice and of humility, and by its relation and kindred to so many virtues, is furnished with so many arguments of amability and endearment.

THE PRAYER.

HOLY and merciful Jesus, who art the great principle, and the instrument of conveying to us the charity and mercies of eternity, who didst love us when we were enemies, forgive us when we were debtors, recover us when we were dead ; ransom us when we were slaves ; relieve us when we were poor, and naked, and wandering, and full of sadness and necessities ; give us the grace of charity that we may be pitiful and compassionate of the needs of our necessitous brethren, that we may be apt to relieve them, and that according to our duty and possibilities, we may rescue them from their calamities. Give us courteous, affable, and liberal souls ; let us by thy example forgive our debtors and love our enemies, and do to them offices of civility, and tenderness, and relief ; always propounding thee for our pattern, and thy mercies for our precedent, and thy precepts for our rule, and thy Spirit for our guide, that we shewing mercy here, may receive the mercies of eternity by thy merits, and by thy charities, and dispensation, O holy and merciful Jesus. Amen.

DISCOURSE XI.

Of the second additional Precept of CHRIST.

VIZ.—OF PRAYER.

THE soul of a Christian is the house of God, *Ye are God's building*, saith St. Paul: but the house of God is the house of prayer, and, therefore, prayer is the work of the soul, whose organs are intended for instruments of the Divine praises; and when every stop and pause of those instruments is but the conclusion of a collect, and every breathing is a prayer, then the body becomes a temple, and the soul is the sanctuary and more private recess, and place of intercourse. Prayer is the great duty and the greatest privilege of a Christian; it is his intercourse with God, his sanctuary in troubles, his remedy for sins, his cure of griefs, and as St. Gregory calls it, *it is the principal instrument whereby we minister to God in execution of the decrees of eternal predestination*; and those things which God intends for us we bring to ourselves by the mediation of holy prayers. *Prayer is the ascent of the mind to God, and a petitioning for such things as we need for our support and duty.* It is an abstract and summary of Christian religion; prayer is an act of religion and divine* worship, confessing his power and his mercy, it celebrates his attributes and confesses his glories, and reveres his person, and implores his aid, and gives thanks for his blessings; it is an act of humility, condescension, and dependence expressed in the prostration of our bodies and humiliation of our spirits; it is an act of charity, for it prays for others; it is an act of repentance, when it confesses and begs pardon for our sins, and exercises every grace according to the design of the man and the matter of the prayer. So that there will be less need to amass arguments to invite us to this duty; every part is an excellence, and every end of it is a blessing, and every design is a motive, and every need is an impulsive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the employment is to go to God with confidence, and to fetch our supplies with easiness and joy; and then without further preface we may address ourselves to the understanding of that

¹
1 Cor. iiii. 9.

Αναβαίνειν
προς Θεόν, καὶ
αὐτῷ τὰν
προσευχῶν
κατὰ Θεοῦ.
Damasc. l. 3.
Orthodox.
fid.

* Qui fingit
sacros auro
vel marmore
vultus,
Non facit ille
Deos: qui ro-
gat, ille facit.

PART II.

2

* Cujusmodi
ridet Lucia-
nus in Icaro
Menippo.

Ω Ζευ, το βα-
σιλευσαι μοι
γέγοντο. ὦ Ζευ,
τα προίμια μοι
φύσαι και τα
σκαροδι ω Ζευ
τον πατρός μοι
ταίχως αποδαι-
νυν ὁ δε τις
αν φων. εἴθε
κλῆρομίστου
μα της γλῆσσος
εἴθε λαδομῆ
επιβλυστας τῶ
αδελφῶ γέγοντο
μοι νικῆσαι την
δίκην, γερθῆναι
τα ὀλιμπια.
των πλεοντων ὁ
μαν βορεαν ην-
χαστο επενευ-
σαι, ὁ δε νοτος
ὁ δε γαιγῆρος
ἦται ὕλον, ὁ δε
γλαφῆς ἦρυν.
—Si tacito
mala vota su-
surro
Concipimus
—Pulchra
Laverna,
Da mihi falle-
re, da justum
sanctumque
videri,
Noctem pec-
catas, et fran-
dibus objice
nabem.

† —Si consili-
um vis,
Permittes ip-
sis expendere
Numinibus,
quid
Conveniat
nobis, rebus-
que sit utile
nostris,
Nam pro ju-
cundis aptis-
sima quæque
dabunt Dii.
Juvenal.
Exorari in

duty, by which we imitate the employment of angels and beatified spirits, by which we ascend to God in spirit while we remain on earth, and God descends on earth while he yet resides in heaven, sitting there in the throne of his kingdom.

Our first inquiry must be concerning the matter of our prayers; for our desires are not to be the rule of our prayers, unless reason and religion be the rule of our desires. The old heathens prayed to their god for such things which they were ashamed to name publicly before men, and these were their *private prayers*, which indeed, they durst not for their indecency or iniquity make public. And, indeed, sometimes the best men ask of God things not unlawful in themselves, yet very hurtful to them: and, therefore, as by the Spirit of God and right reason we are taught in general what is lawful to be asked, so it is still to be submitted to God, when we have asked lawful things to grant to us in kindness, or to deny us in *mercy: after all the rules that can be given us, we not being able in many instances to judge for ourselves, unless also we could certainly pronounce concerning future contingencies. But the Holy Ghost being now sent upon the church, and the rule of Christ being left to his church, together with his form of prayer, taught and prescribed to his disciples, we have sufficient instruction for the matter of our prayers so far as concerns the lawfulness or unlawfulness. And the rule is easy and of no variety. 1. For we are bound to pray for all things that concern our duty, all that we are bound to labour for; such as are glory and grace, necessary assistances of the Spirit, and rewards spiritual, heaven and heavenly things. 2. Concerning those things which we may with safety hope for, but are not matter of duty to us, we may lawfully testify our hope and express our desires by petition; but if in their particulars they are under no express promise, but only conveniences of our life and person, it is only lawful to pray for them under condition that they may conform to God's will and our duty, as they are good and placed in the best order of eternity. Therefore, for spiritual blessings let our prayers be particularly importunate, perpetual, and persevering: for temporal blessings let them be general,† short, conditional, and modest: and whatsoever things are of mixed nature, more spiritual than riches, and less necessary than graces, such as are gifts and exterior aids we may pray for them as we may desire them, and as we may expect them, that is, with more confidence and

less restraint than in the matter of temporal requests, but with more reservedness, and less boldness of petition than when we pray for the graces of sanctification. In the first case we are bound to pray; in the second, it is only lawful under certain conditions; in the third, it becomes to us as an act of zeal, nobleness, and Christian prudence. But the matter of our prayers is best taught us in the form our Lord taught his disciples, † which because it is short, mysterious, and like the treasures of the Spirit, full of wisdom and latent senses, it is not improper to draw forth those excellencies which are intended and signified by every petition, that by so excellent an authority, we may know what it is lawful to beg of God.

Our Father, which art in heaven. The address reminds us of many parts of our duty. *If God be our Father, where is his fear* and reverence, and obedience. *If ye were Abraham's children, ye would do the works of Abraham*; and *ye are of your father the devil, for his works ye do*. Let us not dare to call him Father if we be rebels and enemies; but if we be obedient, then we know he is our Father, and will give us a child's portion and the inheritance of sons. But it is observable that Christ here speaking concerning private prayer, does describe it in a form of plural signification, to tell us, that we are to draw into the communication of our prayers all those who are confederated in the common relation of sons to the same Father. *Which art in heaven*, tells us, where our hopes and our hearts must be fixed, whither our desires, and our prayers must tend. *Sursum corda; where our treasure is there must our hearts be also*.

Hallowed be thy Name; that is, let thy name, thy essence, and glorious attributes be honoured and adored in all the world, believed by faith, loved by charity, celebrated with praises, thanked with Eucharist, and let thy name be hallowed in us, as it is in itself. Thy name being called upon us, let us walk worthy of that calling, and *that our light may shine before men*, that they, *seeing our good works, may glorify thee our Father, which art in heaven*. In order also to the sanctification of thy name grant that all our praises, hymns, Eucharistical remembrances and representments of thy glories may be useful, blessed and effectual for the dispersing thy fame, and advancing thy honour over all the world. This is a direct and formal act of worshipping and adoration. The name of God is representative of God himself, and it signi-

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perniciem rogantium sæva benignitas est.

—Multa petentibus Desunt multa. Bene est cui Deus obtulit Parca, quod satis est manu. *Hor. l. 3, od. 16.*

† Oratio hæc quantum substringitur verbis, tantum diffunditur sensibus. *Tertull.*

Evangeliæ breviarium.

Idem l. de

Orat. c. 1. Si tamen recte et congruenter oramus nihil aliud dicere possumus quam quod in oratione Dominica continetur. *S. Aug. ad Frat. in Erem.*

Vir bonus vera Dei progenies. *Senec. de Provident.*

Kai tou megalou agathou.

Menand.

Hoc donum excedit omnem donum ut Deus hominem vocet filium. *Leo Serm. de Nativ.*

Matt. xxiii. 8.

Ephes. iv. 6. Nihil nos delectet in infimis, qui Patrem habemus in cælis. *Leo Serm. de Ascens.*

PART II.

5

fies, be thou worshipped and adored, be thou thanked and celebrated with honour and Eucharist.

Thy kingdom come; that is, as thou hast caused to be preached and published the coming of thy kingdom, the peace and truth, the revelation and glories of the Gospel, so let it *come*, verily and effectually to us and all the world; that thou mayst truly reign in our spirits, exercising absolute dominion, subduing all thine enemies, ruling in our faculties, in the understanding by faith, in the will by charity, in the passions by mortification, in the members by a chaste and right use of the parts. And as it was more particularly, and in the letter proper at the beginning of Christ's preaching, when he also taught the prayer, that God would hasten the coming of the Gospel to all the world; so now also and ever it will be in its proportion necessary and pious to pray, that it may come still, making greater progress in the world, extending itself where yet it is not, and intending it where it is already, that the kingdom of Christ may not only be in us in name and form and honourable appellatives, but in effect and power. This petition in the first ages of Christianity was not expounded to signify a prayer for Christ's second coming; because the Gospel not being preached to all the world, they prayed for the delay of the day of judgment, that Christ's kingdom upon earth might have its proper increment: but since then, every age as it is more forward in time, so it is more earnest in desire to accomplish the intermedial *prophecies* that the kingdom of God the Father might come in glories infinite. And indeed, the kingdom of grace being in order to the kingdom of glory, this, as it is principally to be desired, so may possibly be intended chiefly; which also is the more probable, because the address of this prayer being to God the Father, it is proper to observe that the kingdom of grace, or of the Gospel, is called the kingdom of the * Son, and that of glory in the style of the Scripture is the kingdom of the Father. St. German, Patriarch of Constantinople, expounds it with some little difference, but not ill; *thy kingdom come*, that is, let thy holy Spirit come into us; for *the kingdom of heaven is within us*, saith the holy Scriptures; and so it intimates our desires, that the promise of the Father and the prophecies of old, and the Holy Ghost the Comforter may come upon us; let that *anointing from above* descend upon us; whereby we may be anointed *kings and*

* Col. i. 13.
Rev. i. 9.
Matt. xiii. 41.
Luke vi. 20.
Matt. xvi. 27.

priests in a spiritual kingdom and priesthood by a holy chrism.

PART II.

Thy will be done in earth as it is in heaven; that is, the whole economy and dispensation of thy Providence be the guide of the world and the measure of our desire; that we be patient in all accidents, conformable to God's will both in doing and in suffering, submitting to changes and even to persecutions; and doing all God's will, which because without God's aid we cannot do, therefore we beg it of him by prayer, but by his aid we are confident we may do it in the manner of angelical obedience, that is, *promptly, readily, cheerfully, and with all our faculties*. Or thus, as the angels in heaven serve thee with harmony, concord, and peace, so let us all join in the service of thy majesty with peace and purity, and love unfeigned; that, as all the angels are in peace, and amongst them there is no persecutor, and none persecuted, there is none afflicting or afflicted, none assaulting or assaulted, but all in sweetness and peaceable serenity glorifying thee, so let thy will be done on earth by all the world, in peace and unity, in charity and tranquillity, that with one heart and one voice we may glorify thee our universal Father, having in us nothing that may displease thee, having quitted all our own desires and pretensions, living in angelic conformity, our souls subject to thee, and our passions to our souls, that *in earth* also thy will may be done, as in the spirit and soul, which is a portion of the *heavenly substance*. These three petitions are addressed to God by way of adoration. In the first the soul puts on *the affections of a child* and divests itself of its own interest, offering itself up wholly to the designs and glorifications of God. In the second it puts on the relation and *duty of a subject* to her legitimate prince, seeking the promotion of his regal interest. In the third, she puts on the *affection of a spouse*, loving the same love, and choosing the same object, and delighting in unions and conformities. The next part descends lower, and makes addresses to God, in relation to our own necessities.

Give us this day our daily bread; that is, give unto us all that is necessary for the support of our lives, the bread of our necessity, so the Syriac interpreter reads it, this day give us the portion of bread which is day by day necessary, give us the bread or support which we shall need all our lives, only this day minister our present part. For we pray for the ne-

7
* Εἰσούριος, ab εἰσούριος, quod diem posterum significat. Nazarenorum Evangelium (referente S. Hiero-

PART II.

nymo) legit
(panem crastinum.) 8.
Lucas (panem diurnum)
sive, indies necessarium.
το καθ' ἡμέραν.
πᾶσις ἐστὶ κτήσις
συμμετέχουστος πρὸς
ἐνδοξασμον.
Vivitur parvo
bene cui pat-
ternum
Splendat in
mensa tenui
salinum,
Nec leves
somnia timor,
aut cupido
Sordidus au-
fert. *Horat.*
Fructibus
Agrippæ Si-
culis, quos
colligit, lœci,
Si recte frue-
ris, non est,
ut copia ma-
jor
Ab Jove do-
nari possit
tibi; tolle
querelas:
Pauper enim
non est cui
rerum suppe-
tit usus.
Si ventri be-
ne, si lateri
est, pedibus-
que tuis, nil
Divitiæ pote-
rant regales
addere majus.
*Horat. ad
Iccium.*
Μη μόνον το
ζῆν, ἀλλὰ καὶ
τὴν ἀποδυσχερίαν,
τὴν τροφὴν ἀνὰ
ἐφοδίων.
Plutarch.
* Lætus in
præsens ani-
mus, quod
ultra est,
Oderit cura-
re: et amara
læto
Temperet
risu. *Hor. l.*
2, *od. 16.*

cessary bread or maintenance, which God knows we shall need all our days; but that we be not careful for to-morrow, we are taught to pray not that it be all at once represented or deposited, but that God would minister it as we need it, how he pleases; but our needs are to be the measure of our desires, our desires must not make our needs, that we may be confident of the Divine Providence, and not at all covetous, for therefore God feeds his people with extemporary provisions, that by needing always they may learn to pray to him, and by being still supplied, may learn to trust him for the future, and thank him for that is past, and rejoice in the present. So God rained down manna, giving them their daily portion; and so all fathers and masters minister to their children and servants, giving them their proportion as they eat it, not the meat of a year at once; and yet no child or servant fears want, if his parent or lord were *good*, and *wise*, and *rich*. And it is necessary for all* to pray this prayer; the poor, because they want the bread, and have it not deposited but in the hands of God, *mercy ploughing the fields of heaven*, (as Job's expression is) brings them corn; and the cattle upon a thousand hills are God's, and they find the poor man meat; the rich also needs this prayer, because although they have the bread, yet they need the blessing; and what they have now may perish or be taken from them; and as preservation is a perpetual creation, so the continuing to rich men, what God hath already bestowed is a continual giving it. Young men must pray because their needs are like to be the longer, and old men because they are present, but all these are to pray but for the *present, that which in estimation of law is to be reckoned as eminent upon the present, and part of this state and condition. But it is great improvidence and an unchristian spirit for old men to heap up provisions, and load their sumptures still the more by how much their way is shorter. But there is also a bread which came down from heaven, a diviner nutriment of our souls, the food and *wine of angels*, Christ himself as he communicates himself in the expresses of his word and sacraments; and if we be destitute of this bread we are miserable and perishing people; we must pray that souls also may feed upon those celestial viands prepared for us in the antepasts of the Gospel, till the great and fuller meal of the supper of the lamb shall answer all our prayers and satisfy every desire.

Forgive us our trespasses, as we forgive them that trespass against us. Not only those sins of infirmity, invasion, and sudden surprise, which like excrescences of luxuriant trees adhere to many actions by inadvertency, and either natural weakness or accidental prejudice; but also all those great sins which were washed off from our souls, and the stain taken away in baptism; or when by choice and after the use of reason we gave up our names to Christ when we first received the adoption of sons; for even those things were so pardoned that we must for ever confess and glory in the Divine mercy, and still ascertain it by performing what we then promised, and which were the conditions of our covenant. For although Christ hath taken off the guilt, yet still there remains the disreputation; and St. Paul calls himself *the chiefest of sinners*, not referring to his present condition, but to his former persecuting the church of God, which is one of the greatest crimes in the world, and for ever he asked pardon for it; and so must we knowing that they may return; if we shake off the yoke of Christ and break his cords from us, the bands of the covenant evangelical, the sins will return so as to undo us. And this we pray with a tacit obligation to forgive, for so only, and upon that condition we beg pardon to be given or continued respectively, that is, as we from our hearts forgive them that did us injury in any kind, never entertaining so much as a thought of revenge, but contrariwise loving them that did us wrong; for so we beg that God should do to us; and therefore it is but a lesser revenge to say, I will forgive, but I will never have to do with him. For if he become an object of charity we must have to do with him to relieve him; because he needs prayers, we must have to do with him and pray for him, and to refuse his society, when it is reasonably and innocently offered, is to deny that to him which Christians have only been taught to deny to persons excommunicate, to persons under punishment, i. e. to persons not yet forgiven; and we shall have but an evil portion if God should forgive our sins, and should not also love us, and do us grace, and bestow benefits upon us. So we must forgive others, so God forgives us.

And lead us not into temptation. St. Cyprian out of an old Latin copy reads it,* *suffer us not to be led into temptation*, that is, suffer us not to be overcome by temptation; and therefore we are bound to prevent our access to such tempta-

PART II.

8

—Quid æter
nis minorem
Consilii ani-
mum fatigas?
*Hor. l. 2, od.
11.*

Vitæ summa
brevis spes
nos vetat in-
choare lon-
gam.

Jam te pre-
met nox, fa-
bulæque ma-
nes,
Et domus ex-
ilis Plutonia.

Hor. l. 1, od. 4.

Αὐτοματωρὸν
ἐπόδον.

Conc. Nicen.

Parum est no-
bis non puni-
ri, nisi, mere-
amur et dili-
gi. *Hugo de S.
Victor. l. 2,
Allegat. in
Math.*

9

* Τί γὰρ; Θεὸς
ἡμᾶς ἀνδρῶ-
ν ὡς παρὰ-
λαβὴν; καὶ γὰρ
νοῦς. α γὰρ

PART II.

αἰτίας τῶν κακῶν ὁ Θεός.
 ἄλλαι παρακα-
 λουμέναι αὐτόν,
 ἵνα τοῖς πολλοῖς
 αὐτῆς οὐκ ἐπιβλα-
 σῇ μη εὐσεβῆς ἡ
 ὁρμή. *Patr.*
C. P. παρ τῶν
ἱερῶν.

tion, whose very approximation is dangerous, and the contact is irregular and evil, such as are temptations of the flesh ; yet in other temptations the assault sometimes makes confident, and hardens a resolution. For some spirits who are softened by fair usages, are steeled and emboldened by a persecution. But of what nature soever the temptations be, whether they be such whose approach a Christian is bound to fear, or such which are the certain lot of Christians (such are troubles and persecutions, into which when we enter we must count it joy) yet we are to pray that we enter not into the possession of the temptation, that we be not overcome by it.

10

But deliver us from evil. From the assaults or violence of evil, from the wicked one, who not only presents us with objects, but heightens our concupiscence, and makes us imaginative, fantastical, and passionate, setting on the temptation, making the lust active and the man full of appetite, and the appetite full of energy and power : therefore deliver us from the evil one, who is interested as an enemy in every hostility and in every danger. Let not Satan have any power or advantage over us, and let not evil men prevail upon us in our danger, much less to our ruin. Make us safe under the covering of thy wings against all fraud and every violence, that no temptation destroy our hopes or break our strength, or alter our state, or overthrow our glories ; in these last petitions, which concern ourselves, the soul hath affections proper to her own needs, as in the former proportion to God's glory. In the first of these, the affection of a *poor indigent and necessitous beggar*, in the second of a *delinquent and penitent servant*, in the last of a *person in affliction or danger*. And after all this, the reason of our confidence is derived from God.

11

For thine is the kingdom, the power, and the glory, for ever. That is, these which we beg are for the honour of thy kingdom, for the manifestation of thy power, and the glory of thy name and mercies ; and it is an express doxology or adoration, which is apt and fit to conclude all our prayers and addresses to God.

12

These are the generals and great treasures of matter to which all our present or sudden needs are reducible ; and when we make our prayers more minute and particular, if the instance be in matter of duty and merely spiritual, there is no danger ; but when our needs are temporal, or we are

transported with secular desires, all descending to particulars is a confining the Divine Providence, a judging for ourselves, a begging a temptation oftentimes, sometimes a mischief; and to beg beyond the necessities of our life, is a mutiny against that Providence which assigns to Christians no more but food and raiment for their own use; all other excrescences of possessions being entrusted to the rich man's dispensation only as to a steward: and he shall be accountable for the coat that lies by him as the portion of moths; and for the shoes which are the spoils of mouldiness, and the contumely of plenty.* *Grant me, O Lord, not what I desire, but what is profitable for me.* For sometimes we desire that which in the succeeding event of things will undo us. This rule is in all things that concern ourselves. There is some little difference in the affairs and necessities of other men; for provided we submit to the Divine Providence, and pray for good things for others only with a tacit condition, so far as they are good and profitable in order to the best ends, yet if we be particular, there is no covetousness in it; there may be indiscretion in the particular, but in the general no fault, because it is a prayer and a design of charity. *For kings and all that are in authority* we may yet enlarge and pray for peaceable reign, true lieges, strong armies, victory and fair success in their just wars, health, long life, and riches, because they have a capacity which private persons have not, and whatsoever is good for single persons, and whatsoever is apt for their uses as public persons, all that we may, and we must pray for; either particularly, for so we may, or in general significations, for so we must at least; *that we may lead a godly, peaceable, and quiet life, in all godliness and honesty*, that is St. Paul's rule, and the prescribed measure and purpose of such prayers, and in this instance of kings, we may pray for defeating all the king's enemies, such as are truly such, and we have no other restraint upon us in this, but that we keep our desires confined within the limits of the end we are commanded, that is, so far to confound the king's enemies, that he may do his duty, and we do ours, and receive the blessing; ever as much as we can to distinguish the malice from the person. But if the enemies themselves will not also separate what our intentions distinguish, that is, if they will not return to their duty, then let the prayers operate as God pleases, we must be zealous for the end of the king's autho-

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—Pro jucundis aptissima quæque dabunt Dii. Carior est illis homo quam sibi nos animorum Impulso, et cæca magna cupidine ducti Conjugium petimus, partumque uxoris, at illis Notum qui pueri qualisque, futura sit uxor. *Juvenal.*

* Μη μοι γυναιξὶ ἀβέλους, ἀλλ' ἃ συμφέρει.

—Rege incolui mens omnibus una; Amisso rumpere fidem. *Virg.*

PART II.

14

1 John iii. 21.

James v. 16.

John ix. 31.

Psalm lxvi.

18.

Psalm xxxiv.

16.

Isa. i. 15.

Isa. lviii. 7.

Mal. iii. 10.

1 Tim. ii. 8.

Cum non is
qui displicet
ad interce-
dendum mit-
titur, irati
animus ad de-
teriora provo-
catur. *Gregor.*
Pastor.

* Immunis
aram si teti-
git manus
Non sumptu-
osa blandior
hostia
Mollibit aver-
sos penates
Farre pio et
saliente mica.
Hor. l. 3, od. 23.

city and peaceable government. By enemies I mean rebels or invaders, tyrants and usurpers ; for in other wars there are many other considerations not proper for this place.

The next consideration will be concerning *the manner*, I mean both *the manner of our persons* and *the manner of our prayers* ; that is, with what conditions we ought to approach to God, and with what circumstances the prayers may, or ought to be performed. The conditions to make our prayers holy and certain to prevail are: 1. That we live good lives, endeavouring to conform by holy obedience to all the divine commandments. The condition is expressly recorded by St. John, *Beloved, if our hearts condemn us not, then have we confidence towards God, and whatsoever we ask of him we shall obtain* ; and St. James affirms, that *the effectual fervent prayer of a righteous man availeth much* ; and our blessed Saviour limiting the confidence of our prayers for forgiveness to our charity, and forgiving others, plainly tells us, that the uncharitable and unrighteous person shall not be heard. And the blind man in the Gospel understood well what he said, *Now we know that God heareth not sinners, but if any man be a worshipper, and doth his will, him he heareth*. And it was so decreed and resolved a point in the doctrine of their religion, that it was a proverbial saying, and although this discourse of the blind man was of a restrained occasion, and signified, if Christ had been a false prophet, God would not have attested his sermons with the power of miracles, yet in general also he had been taught by David : *If I regard iniquity in my heart, the Lord will not hear my prayer*. And therefore, when men *pray in every place* (for so they are commanded) *let them lift up pure hands without anger and contention*. And indeed, although every sin* entertained with a free choice and a full understanding is an obstruction to our prayers, yet the special sin of uncharitableness makes the biggest cloud, and is in the proper matter of it an indisposition for us to receive mercy ; for he who is softened with apprehension of his own needs of mercy, will be tender hearted towards his brother, and, therefore, he that hath no bowels here can have no aptness there to receive or heartily to hope for mercy. But this rule is to be understood of persons who persevere in the habit and remanent affections of sin ; so long as they entertain sin with love, complacency and joy, they are in a state of enmity with God, and, therefore, in no fit

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Posuisti ut
nubem pecca-
tum ne tran-
seat oratio.
Lament. v.

disposition to receive pardon and the entertainment of friends; but penitent sinners and returning souls, loaden and grieved with their heavy pressures, are next to holy innocents, the aptest persons in the world to be heard in their prayers for pardon; but they are in no further disposition to large favours and more eminent charities. A sinner in the beginning of his penance will be heard for himself, and yet also he needs the prayers of holy persons more signally than others; for he hath but some very few degrees or dispositions to reconciliation; but in prayers of intercession or mediation for others, only holy and very pious persons are fit to be interested. All men as matter of duty must pray for all men; but in the great necessities of a prince, of a church, or kingdom, or of a family, or of a great danger and calamity to a single person, only a Noah, a David, a Daniel, a Jeremiah, an Enoch or Job are fit and proportioned advocates. God so requires holiness in us that our prayers may be accepted, that he entertains them in several degrees according to the degrees of our sanctity to fewer or more purposes, according as we are little or great in the kingdom of heaven. As for those irregular donations of good things which wicked persons ask for and have, they are either no mercies, but instruments of cursing and crime, or else they are designs of grace intended to convince them of their unworthiness, and so if they become not instruments of their conversion, they are aggravations of their ruin.

2. The second condition I have already explained in the description of the matter of our prayers; for although we may lawfully ask for whatsoever we need, and this leave is con-signed to us in those words of our blessed Saviour: *Your heavenly Father knoweth what you have need of*: yet because God's providence walks in the great deep, that is, his foot-steps are in the water and leave no impression, no former act of grace becomes a precedent that he will give us that in kind which then he saw convenient, and therefore gave us; and now he sees to be inconvenient, and therefore does deny: therefore in all things but what are matter of necessary and unmingled duty we must send up our prayers; but humility, mortification, and conformity to the Divine will must attend for an answer, and bring back not what the public embassy pretends, but what they have in private instructions to desire, accounting that for the best satisfaction what God pleases, not what I have either unnecessarily, or vainly, or sinfully desired.

15
Εὐχῆς δέκατος
ἐκ αὐτῶν δέσφ.

PART II.

16

Mark xi. 24.

James i. 5, 6.

* Chrysantio
Deus in au-
rem hunc ver-
siculum occi-
nit,

Ὁς καὶ θεὸς ἐπι-
πείσθηται μάλα
τ' αἰδύου αὐτοῦ.

Euapius in
Vita Marimi.

Signum futu-
ræ impetra-
tionis est
quando Spi-
ritus sanctus
mouet ad pe-
tendum cum
fiducia, et
quasi securi-
tate impe-
trandi.

Cassian. Collat.
9. c. 32. Ecclus.
xxxv. 17.

Psalm cii. 17.

† Non in pluri-
bus sint actus
tui. Ecclus.
xi. 10.

Impar quis-
que invenitur
ad singula,
dum confusa
mente dividi-
tur ad multa.
S. Greg. Past.
1. p. c. 4.

Magnam rem
puta homi-
nem unum
agere, præter
sapientem ne-
mo unum agit
ceteri multi-
formes su-
mus. Seneca.
Mentem tan-
tæ rei inten-
tam vacare
omnibus aliis
etiam culpa

3. When our persons are disposed by sanctity, and the matter of our prayers is hallowed by prudence and religious intendments, then we are bound to entertain a full persuasion and confident hope, that God will hear us. *What thing soever ye desire when ye pray, believe that ye receive them and ye shall obtain them*, said our blessed Saviour; and St. James taught from that oracle, *If any of you lack wisdom let him ask it of God, but let him ask in faith nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed to and fro*: meaning that when there is no fault in the matter of our prayers, but that we ask things pleasing to God, and there is no indisposition and hostility in our persons and manners between God and us, then to doubt, were to distrust God; for all being right on our parts, if we doubt the issue, the defailance must be on that part which to suspect were infinite impiety. But after we have done all we can, if out of humility and fear we are not truly disposed, we doubt of the issue, it is a modesty which will not at all discommend our persons nor impede the event, provided we at no hand suspect either God's power or veracity. Putting trust in God is an excellent advantage to our prayers, *I will deliver him* (saith God) *because he hath put his trust in me*. And yet distrusting ourselves and suspecting our own dispositions, as it pulls us back in our actual confidence of the event, so because it abates nothing of our confidence in God, it prepares us to receive the reward of humility,* and not to loose the praise of a holy trusting in the Almighty.

1. These conditions are essential: some other there are which are incidents and accessories, but at no hand to be neglected, and the first is, *actual or habitual attention* to our prayers, which we are to procure with moral and severe endeavours, that we desire not God to hear us when we do not hear ourselves.† To which purpose we must avoid, as much as our duty will permit us, multiplicity of cares and exterior employments; for a river cut into many rivulets divides also its strength and grows contemptible, and apt to be forded by a lamb and drunk up by a summer sun: so is the spirit of man busy in variety and divided in itself; it abates its fervour, cools into indifferency, and becomes trifling by its dispersion and inadvertency. Aquinas was once asked with what compendium a man might best become learned; he answered, by reading of one book: meaning, that an under-

standing entertained with several objects is *intent* upon neither and profits not. And so it is when we pray to God ; if the cares of the world intervene, they choke our desire into an indifferency, and suppress the flame into a smoke, and strangle the spirit. But this being an habitual carelessness and intemperance of spirit, is an enemy to an habitual attention, and, therefore, is highly criminal, and makes our prayers to be but the labour of the lips, because our desires are lessened by the remanent affections of the world. But, besides an habitual attention in our prayers, that is, a desire in general of all that our prayers pretend to in particular, there is also for the accommodation, and to facilitate the access of our prayers, required that we attend actually to the words or sense of every collect or petition. To this we must contend with prayer, with actual dereliction and seposition of all our other affairs, though innocent and good in other kinds by a present spirit. And the use of it is, that such an attention is an actual conversing with God ; it occasions the exercise of many acts of virtue, it increases zeal and fervency, and by reflection enkindles love and holy desires : and, although there is no rule to determine the degree of our actual attention, and it is ordinarily impossible never to wander with a thought, or to be interrupted with a sudden immission into his spirit in the midst of prayers ; yet our duty is by mortification of our secular desires, by suppression of all our irregular passions, by reducing them to indifferency by severity of spirit, by enkindling our holy appetites and desires of holy things, by silence, and meditation, and repose, to get as forward in this excellency as we can ; to which also we may be very much helped by jaculatory prayers and short breathings, in which, as by reason of their short abode upon the spirit, there is less fear of diversion ; so also they may so often be renewed, that nothing of the devotion may be unspent, or expire for want of oil to feed and entertain the flame. But the determination of the case of conscience is this : habitual attention is absolutely necessary in our prayers, that is, it is altogether our duty to desire of God all that we pray for, though our mind be not actually attending to the form of words, and therefore all worldly desires that are inordinate must be rescinded, that we more earnestly attend on God than on the world. He that prays to God to give him the gift of chastity, and yet secretly wishes rather for an opportunity of lust, and desires God would

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carentibus
vitiis oportet
Quanti.
Inveni Dilec-
tum meum in
lectulo, i. e. in
quiete, quia
quæ cura im-
plicat, quies
explicat. S.
Bernard. Serm.
I. in Cant.

Quis locus
ingenio nial
cum se car-
mine solo
Vexant—
Pectora ves-
tra duas non
admittentia
curas.
Magnæ men-
tis opus, nec
de lodice pa-
randa
Attonitæ—
Juvenal.

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not hear him (as St. Austin confesses of himself in his youth) that man sins for want of holy and habitual desires ; he prays only with his lips what he in no sense attests in his heart. 2. Actual attention to our prayers is also necessary, not ever to avoid a sin, but that the present prayer become effectual. He that means to feast and to get thanks of God must invite the poor ; and yet he that invites the rich in that he sins not, though he hath no reward of God for that ; so, that prayer perishes to which the man gives no degree of actual attention, for the prayer is as if it were not, it is no more than a dream, or an act of custom and order, nothing of devotion, and so accidentally becomes a sin by taking God's name in vain. 3. It is not necessary to the prevalency of the prayer that the spirit actually accompanies every clause or word ; if it says a hearty Amen, or in any part of it attests the whole, it is such an attention which the present condition of most men will permit. 4. A wandering of the spirit through carelessness, or any vice, or inordinate passion is in that degree criminal as is the cause, and it is heightened by the greatness of the interruption. 5. It is only excused by our endeavours to cure it, and by our after acts either of sorrow or repetition of the prayer, and reinforcing the intention. And certainly if we repeat our prayer in which we have observed our spirits too much to wander, and resolve still to repeat it (as our opportunities permit) it may in a good degree defeat the purpose of the enemy, when his own arts shall return upon his head, and the wandering of our spirits be made the occasion of a prayer and the parent of a new devotion. 6. Lastly, according to the degrees of our actual attention, so our prayers are more or less perfect ; a present spirit being a great instrument and testimony of wisdom, and apt to many great purposes ; and our continual abode with God being a great endearment of our persons by increasing the affections.

18

2. The second accessory is *intension of spirit* or fervency, such as was that of our blessed Saviour, who prayed to his Father *with strong cries* and loud petitions, not clamorous in language but strong in spirit. St. Paul also when he was pressed with a strong temptation, he prayed *thrice*, that is, earnestly ; and St. James affirms this to be of great value and efficacy to the obtaining blessings, *the effectual fervent prayer* of a just person avails much ; and Elias, though a man of like passions, yet by *earnest prayer* he obtained rain or drought

—Τὸ δὲ ζήλον
μαρτυροῦν δόξαν
καταργεῖ ἢ ἀλλο-
τρεῖται.
Sophocles. Oedip.
1.

according as he desired. Now this is properly produced by the greatness of our desire of heavenly things, our true value and estimate of religion, our sense of present pressures, our fears, and it hath some accidental increases by the disposition of our body, the strength of fancy, and the tenderness of spirit, and assiduity of the dropping of religious discourses; and in all men is necessary to be so great, as that we prefer heaven and religion before the world, and desire them rather with the choice of our wills and understanding, though there cannot always be that degree of sensual, pungent, or delectable affections towards religion, as towards the desires of nature and sense; yet ever we must prefer celestial objects, restraining the appetites of the world lest they be immoderate, and heightening the desires of grace and glory, lest they become indifferent. But the greater zeal and fervour of desire we have in our prayers, the sooner and the greater will the return of the prayer be if the prayer be for spiritual objects. For other things our desires must be according to our needs, not by a value derived from the nature of the thing, but the usefulness it is to us, in order to our greater and better purposes.

3. Of the same consideration it is, that we *persevere and be importunate* in our prayers by repetition of our desires, and not remitting either our affections or our offices till God, overcome by our importunity, give a gracious answer. Jacob wrestled with the angel all night, and would not dismiss him till he had given him a blessing; *Let me alone*, saith God, as if he felt a pressure and burden lying upon him by our prayers, or could not quit himself nor depart unless we give him leave; and since God is detained by our prayers, and we may keep him as long as we please, and that he will not go away till we leave speaking to him; he that will dismiss him till he hath his blessing, knows not the value of his benediction, or understands not the energy and power of a persevering prayer. And to this purpose Christ speaks a parable, *That men ought always to pray and not to faint; praying without ceasing*, St. Paul calls it, that is, with continual addresses, frequent interpellations, never ceasing renewing the request till I obtain my desire. For it is not enough to recommend our desires to God with one hearty prayer and then forget to ask him any more; but so long as our needs continue, so long in all times and upon all occasions to renew and repeat our desires; and this is *praying continually*; just as the widow did to the un-

19

Τῇ προσευχῇ
προσκαιροῦν-
τες.

Rom. xii. 12,
Quod olim
erat Levita-
rum et Sacer-
dotum prop-
rium.

Luke xviii. 1.
Χρη ἀδιαλεί-
πτως ἐυχισθαι
τῇ περὶ το θεῶν
δεήσεσιν.
Proclus ad Ti-
moteum.

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just judge, she never left going to him, she troubled him every day with her clamorous suit; so must we *pray always*, that is, every day, and many times every day according to our occasions and necessities, or our devotion and zeal, or as we are determined by the customs and laws of a church; never giving over through weariness or distrust; often renewing our desires by a continual succession of devotions, returning at certain and determinate periods. For God's blessings, though they come infallibly, yet not always speedily, saving only that it is a blessing to be delayed that we may increase our desire, and renew our prayers, and do acts of confidence and patience, and ascertain and increase the blessing when it comes. For we do not more desire to be blessed, than God does to hear us importunate for blessing, and he weighs every sigh and bottles up every tear, and records every prayer, and looks through the cloud with delight to see us upon our knees, and when he sees his time, his light breaks through it and shines upon us. Only we must not make our accounts for God according to the course of the sun, but the measures of eternity. He measures us by our needs, and we must not measure him by our impatience. *God is not slack, as some men count slackness*, saith the Apostle, and we find it so when we have waited long. All the elapsed time is no part of the tediousness; the trouble of it is passed with itself, and for the future we know not how little it may be; for ought we know we are already entered into the cloud that brings the blessing. However, pray till it comes; for we shall never miss to receive our desires, if it be holy or innocent, and safe; or else we are sure of a great reward of our prayers.

20

And in this so determined there is no danger of blasphemy or vain repetitions: for those repetitions are vain which repeat the words, not the devotion, which renew the expression and not the desire; and he that may pray the same prayer to-morrow which he said to-day, may pray the same at night which he said in the morning, and the same at noon which he said at night, and so in all the hours of prayer and in all the opportunities of devotion. Christ in his agony *went thrice and said the same words*, but he had intervals for repetition; and his need and his devotion pressed him forward; and whenever our needs do so, it is all one, if we say the same words, or others, so we express our desire and tell our needs, and beg the remedy. In the same office and the same

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hour of prayer to repeat the same things often hath but few excuses to make it reasonable, and fewer to make it pious; but to think that the prayer is better for such repetition is the fault which the holy Jesus condemned in the *Gentiles, who in their hymns would say a name over a hundred times; but in this we have no rule to determine us in numbers and proportion but right reason. God loves not any words the more for being said often; and those repetitions, which are unreasonable in prudent estimation, cannot in any account be esteemed pious. But where a reasonable cause allows the repetition, the same cause that makes it reasonable makes it also proper for devotion. He that speaks his needs and expresses nothing but his fervour and greatness of desire, cannot be vain or long in his prayers; he that speaks impertinently, that is, unreasonably and without desires, is long though he speak but two syllables; he that thinks for speaking much to be heard the sooner, thinks God is delighted in the labour of the lips; but when reason is the guide, and piety is the rule, and necessity is the measure, and desire gives the proportion, let the prayer be very long; he that shall blame it for its length must proclaim his disrelish both of reason and religion, his despite of necessity and contempt of zeal.

As a part and instance of our importunity in prayer is it usually reckoned and advised, that in cases of great, sudden, and violent need † we corroborate our prayers, with a vow of doing something holy and religious is an uncommanded instance, something to which God had not formerly bound our duty, though fairly invited our will; or else if we choose a duty, in which we were obliged then to vow the doing of it in a more excellent manner, with a greater inclination of the will, with a more fervent repetition of the act, with some more noble circumstance, with a fuller assent of the understanding, or else adding a new promise to our old duty to make it become more necessary to us, and to secure our duty; in this case, as it requires great prudence and caution in the susception, lest what we piously intend obtain a present blessing, and lay a lasting snare; so if it be prudent in the manner, holy in the matter, useful in the consequence, and safe in all the circumstances of the person, it is an endearing us and our prayer to God by the increase of duty and charity, and, therefore, a more probable way of making our prayers gracious and acceptable. And the religion of vows was not only

* Ohe jam desine Deos, uxor, gratulando obtundere

Tuam esse inventam gnatum: nisi illos tuo ex ingenio judicas, Ut nil credas intelligere nisi idem dictum est centies.

Ter. Heaut.

Δαλὼν αἰσῆτος, ἀδυνατώτατος λέγων.

Τακτικὸν δὲ τοῦ 'Ομήρου λαβὼν

Οὗτος γὰρ ἡμῶν μνησθεὶς πικρὸν γράφει, Ἀλλ' οὐδὲ εἰς 'Ομήρου εἰρηκὼν μακρὸν.

Philémon.

Χαίρει το. τ'

πικρὸν πολλὰ,

καὶ τὰ κακία.

Sophocl. Oedip.

2.

† In re trepida

Tullius Hostilius duodecim

vovit

Salios Fana-

que Pallori et

Pavori.

Livius.

Ego me majore religione

quam quisque

fuit ullius voti obstrictum

puto. Cicero.

ad Atticum.

Solebant autem et vota

fieri gratitudinis indicia.

Voveram dulces epulas

et album

Libero caprum prope

funeratus.

Arboris icth.

Horat. l. 3. od.

8.

Non est

menum — ad

miseras

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preces
Decurrere, et
votis pacisci,
Ne Cyprie
Tyriaque
merces
Addant avaro
divitias mari.
Hor. l. 3. od. 20.

Et læta quidem in præ-
sens omnia:
Sed benigni-
tati Deorum
gratiam refe-
rendam, ne
ritus sacro-
rum inter am-
bigua culti
per prospera
obliteraren-
tur. *Tacit. l. 11. Ann.*

* Ananias et
Sapphira ideo
condemnati,
quia post vo-
tum abstule-
runt quasi
sua. *S. Hieron. ep. 8. ad Demetriad.*

Quid enim est
fidem primam irritam
fecerunt? vo-
verunt, et
non reddide-
runt.

S. August.
In vita non
æterna est
quædam egre-
gia gloria non
omnibus in
æternum vic-
turi sed quibusdam ibi tribuenda, cui consequendæ parum est liberatum esse a peccatis,

nisi aliquid liberatori voveatur, quod non sit criminis non vovisse, sed vovisse ac reddidisse sit laudis. *Idem. de S. Virgin. c. 14.*

† *Eccles. v. 4, 5. Psal. cxxxii. l. 2. Dent. xxiii. 21. Acts xviii. 18.*

† Oswi vovit filiam in servitutem religionis et vitam celibem, simulque duodecim possessiones ad construendas sedes acras. Reddere victimas Ædemque votivam memento Nos humilem feriemus agnam. *Hor. l. 2. od. 17.*

hallowed by the example of Jacob at Bethel, of Hannah praying for a child and God hearing her, of David vowing a temple to God, and made regular and safe by the rules and cautions in Moses law, but left by our blessed Saviour in the same constitution he found it, he having innovated nothing in the matter of vows; and it was practised accordingly in the instance of St. Paul at Cenchrea, of Ananias and Sapphira,* who vowed their possessions to the use of the church and of the widows in the apostolical age, who, therefore, vowed to remain in the state of widowhood, because concerning them who married after the entry into religion, St. Paul says, *they have broken their first faith*; and such were they of whom our blessed Saviour affirms, *that some make themselves eunuchs for the kingdom of heaven*, that is, such who promise to God a life of chastity. And concerning the success of prayer so seconded with a prudent and religious vow, besides the instances of Scripture† we have the perpetual experience and witness of all Christendom, and in particular our Saxon kings have been remarked for this part of importunity in their own chronicles. Oswi‡ got a great victory with unlikely forces against Penda the Dane, after his earnest prayer and an appendant vow; and Ceadwalla obtained of God power to recover the Isle of Wight from the hands of infidels after he had prayed, and promised to return the fourth part of it to be employed in the proper services of God and of religion. This can have no objection or suspicion in it among wise and disabused persons; for it can be nothing but an increasing and a renewed act of duty, or devotion, or zeal, or charity, and the importunity of prayer acted in a more vital and real expression.

22

1. All else that is to be considered concerning prayer is extrinsical and accidental to it; prayer is public or private, in the communion or society of saints, or in our closets; these prayers have less temptation to vanity, the other have more advantages of charity, example, fervour, and energy. In public offices we avoid singularity, in the private we avoid hypocrisy; those are of more edification, these of greater

retiredness and silence of spirits, those serve the needs of all the world in the first intention, and our own by consequence; these serve our own needs first, and the public only by a secondary intention; these have more pleasure, they more duty; these are the best instruments of repentance, where our confessions may be more particular and our shame less scandalous; the other are better for Eucharist and instruction, for edification of the church and glorification of God.

2. The posture of our bodies in prayer had as great variety as the ceremonies and civilities of several nations came to. The Jews most commonly prayed *standing: so did the Pharisees and the publican in the temple. So did the primitive Christians in all their greater festivals and intervals of jubilee; in their penances they kneeled. The monks in Cassian sate when they sang the Psalter.† And in every country, whatsoever by the custom of the nation was a symbol of reverence and humility, of silence and attention, of gravity and modesty, that posture they translated to their prayers. But in all nations, bowing the head, that is, a laying down our glory at the feet of God was the manner of worshippers; and this was always the more humble and the lower, as their devotion was higher; and was very often expressed by prostration, ‡or lying flat upon the ground; and this all nations did, and all religions. Our deportment ought to be grave, decent, humble, apt for adoration, apt to edify, and when we address ourselves to prayer, not instantly leap into the office as the judges of the Areopage into their sentence, *without preface or preparatory affections*; but considering in what presence we speak, and to what purposes, let us balance our fervour with reverential fear: and when we have done, not rise from the ground as if we vaulted, or were glad we had done; but as we begin with desires of assistance, so end with desires of pardon and acceptance, concluding your longer offices with a shorter mental prayer of more private reflection and reference, designing to mend what we have done amiss, or to give thanks and proceed if we did well, and according to our powers.

3. In private prayers it is permitted to every man to speak his prayers, or only to think them, which is a speaking to God: vocal or mental praying is all one to God, but in order to us they have their several advantages, the sacrifice of the heart and the calves of the lips make up a holocaust to God;

* Deposi-
tisq; suis or-
namentis pre-
tiosis
Simplicis et
tenuis frui-
tur velamine ves-
tis,

Inter sacra-
to noctis vene-
rabilis hym-
nos

Intrans nuda-
tis templi sa-
cra limina
plantis

Et prono sa-
cram vultu
prostratus
ad aram
Copus frigo-
re sociavit
nobile terre.
S. Rosweid de
Henr. Imper.
de Othon.

αὐτὸν ὑποκύνει
καὶ ἄδων.

† Nehem. ix. 3.

Mark xi. 25.

Luke xviii.

11.

‡ Adoratnri se-
deunt, dixit
Numa Pom-
pilius a. n. d.
Plutarch. id
est, sint se-
dato animo.

Ἐπὶ καθήκοντι
ὑποκύνει τὸν
dictum pro-
verbialiter ad
eundem sen-
sum. Vide S.
Aug. l. 3. c. 5.
de Cura pro
Mortuis.

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but words are the arrest of the desires, and keep the spirit fixed and in less permissions to wander from fancy to fancy, and mental prayer is apt to make the greater fervour, if it wander not : our office is more determined by words, but we then actually think of God, when our spirits only speak. Mental prayer, when our spirits wander, is like a watch standing still because the spring is down ; wind it up again, and it goes on regularly : but in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hand points not to the right hour, because something is in disorder : and the striking is nothing but noise. In mental prayer we confess God's omniscience ; in vocal prayer we call the angels to witness. In the first our spirits rejoice in God, in the second the angels rejoice in us. Mental prayer is the best remedy against lightness and indifferency of affections, but vocal prayer is the aptest instrument of communion. That is more angelical, but yet fittest for the state of separation, and glory ; this is but humane, but it is apter for our present constitution. They have their distinct proprieties, and may be used according to several accidents, occasions, or dispositions.

THE PRAYER.

O HOLY and eternal God, who hast commanded us to pray unto thee in all our necessities, and to give thanks unto thee for all our instances of joy and blessing ; and to adore thee in all thy attributes and communications, thy own glories, and thy eternal mercies, give unto me thy servant the spirit of prayer and supplication, that I may understand what is good for me, that I may desire regularly, and choose the best things ; that I may conform to thy will, and submit to thy disposing, relinquishing my own affections and imperfect choice. Sanctify my heart and spirit, that I may sanctify thy name, and that I may be gracious and accepted in thine eyes ; give me the humility and obedience of a servant, that I may also have the hope and confidence of a son, making humble and confident addresses to the throne of grace, that in all my necessities I may come to thee for aid, and may trust in thee for a gracious answer, and may receive satisfaction and supply. Give me a sober diligent and recollected spirit in my prayers, neither choked with cares, nor scattered by levity, nor discomposed by passion, nor estranged from thee by inadvertency, but

fix it fast to thee by the indissoluble bands of a great love, and a pregnant devotion: and let the beams of thy holy Spirit descending from above, enlighten and enkindle it with great fervours and holy importunity and unwearied industry, that I may serve thee, and obtain thy blessing by the assiduity and zeal of perpetual religious offices. Let my prayers come before thy presence, and the lifting up of my hands be a daily sacrifice, and let the fires of zeal not go out by night or day, but unite my prayers to the intercession of the holy Jesus, and to a communion of those offices which angels and beatified souls do pay before the throne of the lamb, and at the celestial altar: that my prayers being hallowed by the merits of Christ, and being presented in the phial of the saints, may ascend thither where thy glory dwells, and from whence mercy and eternal benediction descends upon thy church. Lord, change my sins into penitential sorrow, my sorrow to petition, my petition to Eucharist, that my prayers may be consummate in the adorations of eternity and the glorious participation of the end of our hopes and prayers, the fulness of never failing charity, and fruition of thee, O holy and eternal God, blessed Trinity and mysterious Unity, to whom all honour, and worship, and thanks, and confession and glory be ascribed for ever and ever. Amen.

DISCOURSE XII.

Of the Third additional Precept of CHRIST.

OF FASTING.

THE duty of fasting being enjoined in order to other ends, as for mortifying the body, taking away that fuel which ministers to the flame of lust, or else relating to what is past, when it becomes an instrument of repentance, and a part of that revenge which St. Paul affirms to be the effect of godly sorrow, is to take its estimate for value, and its rules for practice by analogy and proportion to those ends to which it does co-operate. Fasting before the holy Sacrament is a custom of the Christian church, and derived to us from great antiquity; and the use of it is, that we might express honour to the mystery by suffering nothing to enter into our mouths before the symbols; fasting to this purpose is not an act of mortification, but of reverence and venerable

Per universum orbem mos iste observatur ut in honorem tanti Sacramenti in os Christiani prius Dominicum corpus intraret quam cæteri cibi. *S. Aug. ep. 18.* Plebs autem non assentiebatnr horum orationibus, et proculduo exorta fuisset seditio,

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nisi concio-
nem solvisset
sexta hora su-
pervenirens
quæ nostris
ad prandium
vocare solet
sabbatis.
*Joseph. in Vita
sua.*

esteem of the instruments of religion, and so is to be understood. And thus also, not to eat or drink before we have said our morning devotions is esteemed to be a religious decency and preference of prayer, and God's honour before our temporal satisfaction, a symbolical attestation that we esteem the words of God's mouth more than our necessary food. It is like the zeal of Abraham's servant, who would not eat nor drink till he had done his errand: and in pursuance of this act of religion by the tradition of their fathers it grew to be a custom of the Jewish nation; that they should not eat bread upon their solemn festivals before the sixth hour, that they might first celebrate the rites of their religious solemnities, before they gave satisfaction to the lesser desires of nature. And therefore it was a reasonable satisfaction of the objection made by the assembly against the inspired Apostles in Pentecost; *these are not drunk as ye suppose, seeing it is but the third hour of the day*: meaning, that the day being festival, they knew it was not lawful for any of the nation to break their fast before the sixth hour; for else they might easily have been drunk by the third hour, if they had taken their morning's drink in a freer proportion. And true it is that religion snatches even at little things, and as it teaches us to observe all the great commandments and significations of duty, so it is not willing to pretermitt any thing, which although by its greatness it cannot of itself be considerable, yet by its smallness it may become a testimony of the greatness of the affection, which would not omit the least minutes of love and duty. And therefore when the Jews were scandalized at the disciples of our Lord for rubbing the ears of the corn on the Sabbath day, they walking through the fields early in the morning, they intended their reproof not for breaking the rest of the day, but the solemnity; for eating before the public devotions were finished; Christ excused it by the necessity and charity of the act; they were hungered, and therefore having so great need, they might lawfully do it: meaning that such particles and circumstances of religion are not to be neglected, unless where greater cause of charity or necessity does supervene.

2

But when fasting is in order to greater and more concerning purposes, it puts on more religion and becomes a duty, according as it is necessary, or highly conducing to such ends, to the promoting of which we are bound to contribute

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all our skill and faculties. Fasting is principally operative to mortification of carnal appetites, to which feasting and full tables do minister aptness, and power, and inclinations.

When I fed them to the full, then they committed adultery; and assembled by troops in the harlots' houses. And if we observe all our own vanities, we shall find upon every sudden joy, or a prosperous accident, or an opulent fortune, or a pampered body and highly spirited and inflamed, we are apt to rashness, levities, inconsiderate expressions, scorn, and pride, idleness, wantonness, curiosity, niceness, and impatience. But* fasting is one of those afflictions which reduces our body to want, our spirits to soberness, our condition to sufferance, our desires to abstinence and customs of denial, and so by taking off the inundations of sensuality, leaves the enemies within in a condition of being easier subdued. Fasting directly advances towards chastity, and by consequence and indirect powers to patience and humility and indifferency. But then it is not the fast of a day that can do this, it is not an act but *a state of fasting*, that operates to mortification. A perpetual temperance and frequent abstinence may abate such proportions of strength and nutriment, as to procure a body mortified and lessened in desires. And thus St. Paul kept his body under, using severities to it for the taming its rebellions and distemperatures. And St. Jerom reports of St. Hilarion, that when he had fasted much and used coarse diet, and found his lust too strong for such austerities, he resolved to increase it to the degree of mastery, lessening his diet, and increasing his hardship till he should rather think of food than wantonness. And many times the fastings of some men are ineffectual, because they promise themselves cure too soon, or make too gentle applications, or put less proportions into their antidote. I have read of a maiden, that seeing a young man much transported with her love and that he ceased not to importune her with all the violent pursuits that passion could suggest, told him she had made a vow to fast forty days with bread and water, of which she must discharge herself before she could think of corresponding to any other desire, and desired of him as a testimony of his love, that he also would be a party in the same vow. The young man undertook it, that he might give probation of his love, but because he had been used to a delicate and nice kind of life, in twenty days he was so

Jer. v. 7.

Ἐν τῇ κατὰ
γαστρὶ τῶν πα-
λῶν ἀρῶν ἐκ-
εῖς ἀνῆλθον ὁ
κνῆρις πικρὰ.
*Acheus apud
Athenæum.*

* Extraordi-
narios motus
in cippo clau-
dit jejunium.
S. Cypr.

Jejunia enim
nos contra
peccata faci-
unt fortiores,
concupiscen-
tias vincunt,
tentationes
repellant, su-
perbiam in-
clinant, iram
mitigant, et
omnes bonæ
voluntatis af-
fectus ad ma-
turitatem to-
tius virtutis
enutrient.

*S. Leo. Serm.
4, de Jejun.
xi. mensis.*

Saginantur
pugiles qui
Xerophagiis
invalescunt.
*Tertul. de Je-
jun.*

S. Hieron. in
Vita S. Hila-
rion.

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Parcus cibus
et venter
semper esu-
riens triduana
jejunia supe-
rant. *S. Hieron. ep. 8. ad
Demetriad.*

Col. ii. 23.

Λογον σοφίας.

* Εἰ τις ἐπισκο-
πος, &c. γοῦμι
καὶ κρητὴν, καὶ
οὐκ ἔστιν αὐτῷ
ἐν ἀλλὰ διὰ
βελουρίαν ἀνα-
χρηταί, ἢ δια-
δυσθῶν ἢ καὶ
ἐκείνῳ.
Can. Apost. 50.

3

Serm. 5. de
Jejun.

weakened that he thought more of death than love, and so got a cure for his intemperance, and was wittily cozened into remedy. But St. Jerom's counsel in this question is most reasonable, not allowing violent and long fasts, and then returns to an ordinary course; for these are too great changes of diet to consist with health, and too sudden and transient to obtain a permanent and natural effect, *but a belly always hungry*, a table never full, a meal little and necessary, no extravagances, no freer repast, this is *a state of fasting* which will be found to be of best avail to suppress pungent lusts and rebellious desires. And it were well to help this exercise with the assistances of such austerities which teach patience and ingenerate a passive fortitude, and accustom us to a despite of pleasures, and which are consistent with our health. For if fasting be left to do the work alone, it may chance either to spoil the body or not to spoil the lust. Hard lodging, uneasy garments, laborious postures of prayer, journeys on foot, sufferance of cold, paring away the use of ordinary solaces, denying every pleasant appetite, rejecting the most pleasant morsels; these are in the rank of *bodily exercises*, which, though (as St. Paul says) of themselves *they profit little*, yet they accustom us to acts of self-denial in exterior instances, and are not useless to the designs of mortifying carnal and sensual lusts. They have *a proportion of wisdom* with these cautions, viz. *in will-worship*, that is, in voluntary susception, when they are not imposed as * necessary religion: *in humility*, that is, without contempt of others that use them not: *in neglecting of the body*, that is, when they are done for discipline and mortification, that the flesh by such handlings and rough usages become less satisfied and more despised.

3. As fasting hath respect to the future, so also to the present, and so it operates in giving assistance to prayer. There is a kind of devil that is not *to be ejected but by prayer and fasting*, that is prayer elevated and made intense by a defecate and pure spirit, not loaden with the burden of meat and vapours. St. Basil affirms that there are certain angels deputed by God to minister and to describe all such in every church who mortify themselves by fasting; as if paleness and a meagre visage were that mark in the forehead which the angel observed, when he signed the saints in Jerusalem to escape the judgment; prayer is the wings of the soul, and

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fasting is the wings of prayer. Tertullian calls it *the nourishment of prayer*.† But this is a discourse of Christian philosophy, and he that chooses to do any act of spirit or understanding, or attention after a full meal, will then perceive that abstinence had been the better disposition to any intellectual and spiritual action. And therefore the church of God ever joined fasting to their more solemn offices of prayer. The Apostles *fasted and prayed* when they laid hands, and invoked the Holy Ghost upon Saul and Barnabas. And these also when they had *prayed with fasting, ordained elders in the churches* of Lystra and Iconium. And the vigils of every holiday tell us, that the devotion of the festival is promoted by the fast of the vigils.

But when fasting relates *to what is past*, it becomes an instrument of repentance,* it is a punitive and an afflictive action, an effect of godly sorrow, a testimony of contrition, a *judging of ourselves*, and *chastening our bodies, that we be not judged of the Lord*. The fast of the Ninevites, and the fast of the prophet Joel calls for, and the discipline of the Jews† in the rites of expiation proclaim this usefulness of fasting in order to repentance. And indeed it were a strange repentance that had no sorrow in it, and a stranger sorrow that had no affliction; but it were the strangest scene of affliction in the world, when the sad and afflicted person shall eat freely and delight himself, and to the banquets of a full table serve up the chalice of tears and sorrow, and no bread of affliction. Certainly he that makes much of himself hath no great indignation against the sinner, when himself is the man. And it is but a gentle revenge, and an easy judgment when the sad sinner shall do penance in good meals and expiate his sin with sensual satisfaction. So that fasting relates to religion in all variety and difference of time, it is an antidote against the poison of sensual temptations, an advantage to prayer, and an instrument of extinguishing the guilt and the affections of sin by judging ourselves, and representing in a judicatory of our own, even ourselves being judges, that sin deserves condemnation, and the sinner merits a high calamity. Which excellencies I repeat in the words of Baruch the scribe, he that was amanuensis to the prophet Jeremiah, *The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul will give thee praise and righteousness, O Lord*.

† Jejunium
animæ nos-
træ alimen-
tum, leves ei
pennas pro-
ducens.

S. Bern. Serm. in vigil. S. Andreae.

Ἀκριδὰς ἐστὶν ὁ
ἰσχυρὸς, καὶ
ἐπιδρομικὸς
τῇ ψυχῇ.
disit S. Chry-
sost.

Jejunia
preces alere,
lachrymari,
et mugire
noctes dies-
que ad Do-
minum.

Tertull.
Acts xiii. 1, 2.
Acts xiv. 23.

* Μέλαινα
χρῆσις τῆς
ἀσθενείας.
S. Basil.

† Οὐρανίου, ἡ
πρὸς ἐλπίς προ-
σπεύγουσας.

Philo.

Joel ii. 15.
Levit. xxiii.

29.
Isa. xxii. 12.
Pœnitentia
de ipso quo-
que habitu
ac victu man-
dat, sacco et
cineri in-
cubare, corpus
sordibus ob-
scurare, ani-
mum mœro-
ribus dejicere,
atque illa quæ
peccavit tristi
tractione
mutare.

Tertull. de
Pœnit. c. 9.

Παχὺς γὰρ ὁ
λατρεὺς ἡ τὴν
νοῦν.

Baruch ii. 18.

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5

Ezra viii. 21.
Vide Dan. x.
12.
Psalm xxxv.
13.
Levit. xvi. 20.
30, 31.
Isa. lviii. 3.

But now as fasting hath divers ends, so also it hath divers laws. If fasting be intended as an instrument of prayer, it is sufficient that it be of that quality and degree, that the spirit be clear, and the head undisturbed: an ordinary act of fast, an abstinence from a meal, or a deferring it, or a lessening it when it comes, and the same abstinence repeated according to the solemnity, and intendment of the offices. And this is evident in reason, and the former instances and the practice of the church dissolving some of her fasts, which were in order only to prayer by noon, and as soon as the great and first solemnity of the day is over. But if fasting be intended as a punitive act and an instrument of repentance, it must be greater. St. Paul at his conversion continued three days without eating or drinking; it must have in it so much affliction as to express the indignation, and to condemn the sin, and to judge the person. And although the measure of this cannot be exactly determined, yet the general proportion is certain; for a greater sin there must be a greater sorrow, and a greater sorrow must be attested with a greater penalty. And Ezra declares his purpose thus: *I proclaimed a fast that we might afflict ourselves before God.* Now this is no further required, nor is it in this sense further useful, but that it be a trouble to the body, an act of judging and severity, and this is to be judged by proportion to the sorrow and indignation, as the sorrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but such transient sorrow which is consequent to the abstinence of certain times designed for the solemnity is sufficient as to this purpose. Only it is to be renewed often as our repentance must be habitual and lasting; but it may be commuted with other actions of severity and discipline according to the customs of a church, or the capacity of the persons, or the opportunity of circumstances. But if the fasting be intended for mortification, then it is fit to be more severe and medicinal by continuance, and quantity, and quality. To repentance, *total abstinences* without interruption, that is, during the solemnity, short and sharp, are most apt; but towards the mortifying a lust, those sharp and short fasts are not reasonable; but a *diet of fasting*, and habitual subtraction of nutriment from the body, a long and lasting austerity, increasing in degrees, but not violent in any. And in this sort of fasting we must be highly careful, we do not violate a duty

by fondness of an instrument, and because we intend fasting as a help to mortify the lust, let it not destroy the body, or retard the spirit, or violate our health, or impede us in any part of our necessary duty. As we must be careful that our fast be reasonable, serious and apt to the end of our designs, so we must be curious that by helping one duty uncertainly, it do not certainly destroy another. Let us do it like honest persons and just, without artifices and hypocrisy; but let us also do it like wise persons, that it be neither in itself unreasonable, nor by accident become criminal.

In the pursuance of this discipline of fasting, the doctors of the church and guides of souls, have not unusefully prescribed other annexes and circumstances; as that all the other acts of deportment be symbolical to our fasting. If we fast *for mortification*, let us entertain nothing of temptation or semblance to invite a lust, nor sensual delight, no freer entertainments of our body to countenance or corroborate a passion. If we fast *that we may pray the better*, let us remove all secular thoughts for that time; for it is vain to alleviate our spirits of the burden of meat and drink, and to depress them with the loads of care. If *for repentance* we fast let us be most curious that we do nothing contrary to the design of repentance, knowing that a sin is more contrary to repentance, than fasting is to sin; and it is the greatest stupidity in the world to do that thing, which I am now mourning for, and for which I do judgment upon myself. And let all our actions also pursue the same design, helping one instrument with another, and being so zealous for the grace, that we take in all the aids we can to secure the duty. For to fast from flesh, and to eat delicate fish; not to eat meat, but to drink rich wines freely; to be sensual in the objects of our other appetites, and restrained only in one; to have no dinner, and that day to run on hunting, or to play at cards, are not handsome instances of sorrow or devotion, or self-denial. It is best to accompany our fasting with the retirements of religion, and the enlargements of charity, giving to others what we deny to ourselves. These are proper actions, and although not in every instance necessary to be done at the same time (for a man may give his alms in other circumstances, and not amiss) yet as they are very convenient and proper to be joined in that society, so to do any thing contrary to religion or to charity, to justice or to piety, to

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the design of the person or the design of the solemnity is to make that become a sin, which of itself was no virtue ; but was capable of being hallowed, by the end and the manner of its execution.

7

This discourse hath hitherto related to private fasts, or else to fasts indefinitely. For what rules soever every man is bound to observe in private for fasting piously, the same rules the governors of a church are to intend in their public prescriptions. And when once authority hath intervened, and proclaimed a fast, there is no new duty incumbent upon the private, but that we obey the circumstances, letting them to choose the time, and the end for us ; and though we must prevaricate neither, yet we may improve both, we must not go less, but we may enlarge, and when fasting is commanded only for repentance, we may also use it to prayers, and to mortification. And we must be curious, that we do not obey the letter of the prescription, and violate the intention, but observe all that care in public fasts which we do in private ; knowing that our private ends are included in the public, as our persons are in the communion of saints, and our hopes in the common inheritance of sons ; and see that we do not fast in order to a purpose and yet use it so, as that it shall be to no purpose. Whosoever so fasts as that it be not effectual in some degree towards the end, or so fasts that it be accounted of itself a duty, and an act of religion without order to its proper end, makes his act vain, because it is unreasonable, or vain, because it is superstitious.

THE PRAYER.

O HOLY and eternal Jesu, who didst for our sake fast forty days, and forty nights, and hast left to us thy example, and thy prediction, that in the days of thy absence from us, we thy servants, and children of thy bride-chamber should fast ; teach us to do this act of discipline, so that it may become an act of religion. Let us never be like Esau, valuing a dish of meat above a blessing, but let us deny our appetites of meat and drink, and accustom ourselves to the yoke, and subtract the fuel of our lusts, and the incentives of all our unworthy desires, that our bodies being free from the intemperances of nutriment, and our spirits from the loud and pressure of appetite, we may have no desires but of thee, that

outward man daily decaying by the violence of time, and mortified by the abatements of its too free and unnecessary support; it may by degrees resign to the entire dominion of the soul, and may pass from vanity to piety; from weakness to ghostly strength; from darkness and mixtures of impurity to great transparencies and clarity in the society of a beatified soul, reigning with thee in the glories of eternity, O Holy and eternal Jesu. Amen.

DISCOURSE XIII.

Of the Miracles which JESUS wrought for confirmation of his Doctrine, during the whole time of his Preaching.

WHEN Jesus had ended his sermon on the mount, he descended into the valleys to consign his doctrine by the excellency of a rare example; that he might not lay a yoke upon us, which himself also would not bear. But as he became *the author* so also *the finisher of our faith*; what he designed in proposition, he represented in his own practice, and by these acts made a new sermon, teaching all prelates and spiritual persons to descend from their eminency of contemplation, and the authority and business of their discourses to apply themselves to do more material and corporal mercies to afflicted persons, and to preach by example, as well as by their homilies. For he that teaches others well, and practises contrary, is like a fair candlestick, bearing a goodly and bright taper, which sends forth light to all the house, but round about itself there is a shadow, and circumstant darkness. The prelate should be *the light* consuming and spending itself to enlighten others, scattering his rays round about from the angles of contemplation, and from the corners of practice, but himself always tending upwards, till at last he expires into the element of love and celestial fruition.

But the miracles which Jesus did were next to infinite; and every circumstance of action that passed from him as it was intended for mercy, so also for doctrine, and the impotent or diseased persons were not more cured than we instructed. But because there was nothing in the actions but what was a pursuance of the doctrines delivered in his ser-

* Nec monstravit tantum, sed etiam præcessit, ne quis difficultatis gratia iter virtutis horreret. Lactant. Ἀναστὰς ἔρχου το μεθ' ἐν σοφίᾳ, Αὐτοὶ δ' ἀμαρτανόοντες ἢ γινώσκοντες. Monand. Ennodius in vita Epiphani, Pingebat actibus suis paginam quam legisset, et quod liber docuerat vita signabat.

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* Acts x. 38.

3

John xx. 31;
x. 38; v. 36.

4

John xv. 24.

mons, in the sermon we must look after our duty, and look upon his practice as a verification of his doctrine, and instrumental also to other purposes. Therefore in general if we consider his miracles, we shall see that he did design them to be a compendium of faith and charity. For he chose to instance his miracles in actions of mercy,* that all his powers might determine upon bounty and charity, and yet his acts of charity were so miraculous, that they became an argument of the divinity of his person and doctrine. Once he turned water into wine, which was a mutation by a supernatural power in a natural suscipient, where a person was not the subject, but an element, and yet this was done to rescue the poor bridegroom from affront and trouble, and to do honour to the rite of marriage; all the rest, during his natural life, were actions of relief and mercy according to the design of God, manifesting his power most chiefly in shewing mercy.

The great design of miracles was to prove his mission from God, to convince the world of sin, to demonstrate his power of forgiving sins, to endear his precepts, and that his disciples *might believe in him, and that believing they might have life through his name.* For he to whom God by doing miracles gave testimony from heaven, must needs be sent from God, and he who had received power to restore nature and to create new organs, and to extract from incapacities, and from privations to reduce habits, was Lord of nature, and therefore of all the world. And this could not but create great confidences in his disciples, that himself would verify those great promises, upon which he established his law. But that the argument of miracles might be infallible and not apt to be reproved, we may observe its eminency by divers circumstances of probability heightened up to the degree of moral demonstration.

1. The holy Jesus *did miracles which no man* (before him or at that time) *ever did*; Moses smote the rock, and water gushed out, but he could not turn that water into wine; Moses cured no diseases by the empire of his will, or the word of his mouth, but Jesus *healed all infirmities*. Elisha raised a dead child to life, but Jesus raised one who had been dead four days, and buried and corrupted. Elias, and Samuel, and all the prophets, and the succession of the high priests in both the temples, put all together never did so many or so great miracles as Jesus did. He cured leprous

persons by his touch, he restored sight to the blind, who were such not by any intervening accident hindering the act of the organ, but by nature, *who were born blind*, and whose eyes had not any natural possibility to receive sight, who could never see without creating of new eyes for them, or some integral part co-operating to vision; he made crooked limbs become straight, and the lame to walk; and habitual diseases and inveterate, of eighteen years continuance (and once of thirty-eight) disappear at his speaking, like darkness at the presence of the sun; he cast out devils, who by the majesty of his person were forced to confess and worship him, and yet by his humility and restraints were commanded silence, or to go whither he pleased, and without his leave all the powers of hell were as infirm and impotent as a withered member, and were not able to stir. He raised three dead persons to life, he fed thousands of people with two small fishes, and five little barley cakes; and as a consummation of all power and all miracles, he foretold and verified it that himself would rise from the dead after three days sepulture. But when himself had told them, (he did miracles which no man ever else did) they were not able to reprove his saying with one single instance; but the poor blind man found him out one instance to verify his assertion. *It was yet never heard, that any man opened the eyes of one that was born blind.*

2. The scene of his preaching and miracles was Judæa, which was the pale of the church, and God's inclosed portion, *of whom were the oracles and the fathers, and of whom as concerning the flesh, Christ was to come*, and to whom he was promised. Now since these miracles were for verification of his being the Christ, the promised Messiah, they were then to be esteemed a convincing argument, when all things else concurring as the prediction of the prophets, the synchronisms and the capacity of his person, he brought miracles to attest himself to be the person so declared and signified; God would not suffer his people to be abused by miracles, nor from heaven would speak so loud in testimony of anything contrary to his own will and purposes. They to whom he gave the oracles, and the law, and the predictions of the Messiah, and declared beforehand that at the coming of the Messiah *the blind should see, the lame should walk, the deaf should hear, the lepers should be cleansed, and*

5

Isa. xxxiv. 4,
5.

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to the poor the Gospel should be preached, could not expect a greater conviction for acceptation of a person than when that happened, which God himself by his prophets had consigned as his future testimony; and if there could have been deception in this, it must needs have been inculpable in the deceived person, to whose error a Divine prophecy had been both nurse and parent. So that taking the miracles Jesus did *in that conjunction of circumstances*, done to that people, to whom all their oracles were transmitted by miraculous verifications, miracles so many, so great, so accidentally, and yet so regularly to all comers and necessitous persons that prayed it, after such predictions and clearest prophecies, and these prophecies owned by himself, and sent by way of symbol and mysterious answer to John the Baptist, to whom he described his office by recounting his miracles in the words of the prediction, there cannot be any fallibility, or weakness pretended to this instrument of probation applied in such circumstances, to such a people, who being dear to God, would be preserved from invincible deceptions, and being commanded by him to expect the Messiah in such an equipage of power and demonstration of miracles, were therefore not deceived, nor could not, because they were bound to accept it.

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3. So that now we must not look upon these miracles as an argument primarily intended to convince the Gentiles, but the Jews. It was a high probability to them also, and so it was designed also in a secondary intention. But it could not be an argument to them so certain, because it was destitute of two great supporters; for they neither believed the prophets foretelling the Messiah to be such, nor yet saw the miracles done; so that they had no testimony of God beforehand, and were to rely upon human testimony for the matter of fact, which, because it was fallible, could not infer a necessary conclusion alone, and of itself; but it put on degrees of persuasion as the testimony had degrees of certainty or universality; that they also *which see not and yet have believed might be blessed*. And therefore Christ sent his Apostles to convert the Gentiles, and supplied in their case what in his own could not be applicable, or so concerning them. For he sent them to do miracles in the sight of the nations, that they might not doubt the matter of fact, and prepared them also with a prophecy, foretelling that

they should do the same, and greater miracles than he did; they had greater prejudices to contest against, and a more unequal distance from belief and aptnesses to credit such things, therefore it was necessary that the Apostles should do greater miracles to remove the greater mountains of objection; and they did so, and by doing it in pursuance and testimony of the ends of Christ and Christianity, verified the fame and celebrity of their Master's miracles, and represented to all the world his power, and his veracity, and his divinity.

4. For when the holy Jesus appeared upon the stage of Palestine, all things were quiet and at rest from prodigy and wonder; nay, John the Baptist, who by his excellent sanctity and austerities had got great reputation to his person and doctrines, yet did no miracle; and no man else did any, save some few exorcists among the Jews cured some demoniacs and distracted people. So that in this silence a prophet appearing with signs and wonders had nothing to lessen the arguments, no opposite of like power, or appearances of a contradictory design. And therefore it persuaded infinitely, and was certainly operative upon all persons whose interest and love of the world did not destroy the piety of their wills, and put their understanding into fetters. And Nicodemus, doctor of the law, being convinced, said, *We know that thou art a doctor sent from God, for no man can do those things which thou dost unless God be with him.* But when the devil saw what great affections and confidences these miracles of Christ had produced in all persons, he too late strives to lessen the argument by playing an after-game; and weakly endeavours to abuse vicious persons (whose love to their sensual pleasures was of power to make them take anything for argument to retain them) by such low, few, inconsiderable, uncertain, and suspicious instances, that it grew to be the greatest confirmation and extrinsical argument in behalf of religion that either friend or foe upon his own industry could have represented. Such as were the making an image speak, or fetching fire from the clouds; and that the images of Diana Cyndias and Vesta among the Jassæans would admit no rain to wet them, or cloud to darken them; and that the bodies of them who entered into the temple of Jupiter in Arcadia would cast no shadow; which things Polybius himself, one of their own superstition,

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John iii. 2.

Lib. 16. Hist.

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* Ενομιμασθε
αυτον αναι υιον
Θου εστε χυλως
και τυφλως εδε-
ρασθητε;
Dixit Celsus
apud Origen.
† Ει μη τις
αεσαι του καλ-
λως, και τυφλως
ιστασθαι, και
δαμνονητας
αφοραζεν των
μαρτυρων αργον
αναι, &c.
verba Juliani
apud Cyrill. l.
6.
Spartianus in
Adriano; qui
addit Mariam
Maximum
dixisse hæc
facta fuisse
per simulationem.

9

laughs at as impostures, and says they were no way to be excused, unless the pious purpose of the inventors did take off from the malice of the lie. But the miracles of Jesus were confessed and wondered at by Josephus, were published to all the world by his own disciples, who never were accused, much less convicted of forgery, and they were acknowledged by Celsus and Julian, the greatest enemies of Christ.

But further yet, themselves gave it out that one Caius was cured of his blindness by Æsculapius, and so was Valerius Aper; and at Alexandria, Vespasian cured a man of the gout by treading upon his toes, and a blind man with spittle. And when Hadrian the Emperor was sick of a fever, and would have killed himself, it is said, two blind persons were cured by touching him, whereof one of them told him that he also should recover. But although Vespasian by the help of Apollonius Tyaneus, who was his familiar, who also had the devil to be his, might do any thing within the power of nature, or by permission might do much more, yet besides that this was of an uncertain and less credible report; if it had been true, yet it was infinitely short of what Christ did, and was a weak silly imitation, and usurping of the argument which had already prevailed upon the persuasions of men beyond all possibility of confutation. And for that of Hadrian to have reported it, is enough to make it ridiculous, and it had been a strange power to have cured two blind persons, and yet be so disabled to help himself, as to attempt to kill himself by reason of anguish, impatience, and despair.

5. When the Jews and Pharisees believed not Christ for his miracles, and yet perpetually called for a sign, he refused to give them a sign, which might be less than their prejudice, or the persuasions of their interest; but gave them one, which alone is greater than all the miracles which ever were done or said to be done by any Antichrist, or the enemies of the religion put all together: a miracle, which could have no suspicion of imposture, a miracle without instance, or precedent, or imitation; and that is, Jesus lying in the grave three days and three nights, and then rising again and appearing to many, and conversing for forty days together, giving probation of his rising, of the verity of his body, making a glorious promise, which at Pentecost was verified,

and speaking such things which became precepts and parts of the law for ever after.

6. I add two things more to this consideration. First, that the Apostles did such miracles, which were infinitely greater than the pretensions of any adversary, and inimitable by all the powers of man or darkness. They raised the dead, they cured all diseases by their very shadow passing by, and by the touch of garments; they converted nations, they foretold future events, they themselves spake with tongues, and they gave the Holy Ghost by imposition of hands, which enabled others to speak languages, which immediately before they understood not, and to cure diseases, and to eject devils. Now supposing miracles to be done by Gentile philosophers and magicians after, yet when they fall short of these in power, and yet teach a contrary doctrine, it is a demonstration that it is a lesser power, and therefore the doctrine not of divine authority and sanction. And it is remarkable, that among all the Gentiles none ever reasonably pretended to a power of casting out devils. For the devils could not get so much by it, as things then stood: and besides, in whose name should they do it, who worshipped none but devils and false gods; which is too violent presumption that the devil was the architect in all such buildings. And when the seven sons of Sceva, who was a Jew, (amongst whom it was sometimes granted to cure demoniacs) offered to exorcise a possessed person, the devil would by no means endure it, but beat them for their pains. And yet because it might have been for his purpose to have enervated the reputation of St. Paul, and by a voluntary cession equalled St. Paul's enemies to him, either the devil could not go out but at the command of a Christian: or else to have gone out would have been a disservice and ruin to his kingdom; either of which declares, that the power of casting out devils is a testimony of God, and a probation of the divinity of a doctrine, and a proper argument of Christianity.

7. But besides this I consider that the holy Jesus, having first possessed upon just title all the reasonableness of human understanding by his demonstration of a miraculous power, in his infinite wisdom knew that the devil would attempt to gain a party by the same instrument, and therefore so ordered it, that the miracles should be done or pretended to by the devil, or any of the enemies of the cross of Christ should be

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a confirmation of Christianity, not do it disservice ; for he foretold, that Antichrist and other enemies *should come in prodigies, and lying wonders and signs*. Concerning which, although it may be disputed whether they were truly miracles, or mere deceptions and magical pretences ; yet because they were such which the people could not discern from miracles really such, therefore it is all one, and in this consideration are to be supposed such ; but certainly he that could foretell such a future contingency, or such a secret of predestination, was able also to know from what principle it came ; and we have the same reason to believe that Antichrist shall do miracles to evil purposes, as that he shall do any at all ; he that foretold us of the man, foretold us also of the imposture, and commanded us not to trust him. And it had been more likely for Antichrist to prevail upon Christians by doing no miracles, than by doing any : for if he had done none, he might have escaped without discovery ; but by doing miracles, as he verified the wisdom and prescience of Jesus, so he declared to all the church that he was the enemy of their Lord, and therefore less likely to deceive : for which reason it is said, that *He shall deceive, if it were possible, the very elect* ; that is therefore not possible, because by what he insinuates himself to others is by the elect, the church and chosen of God understood to be his sign and mark of discovery and a warning. And therefore as the prophecies of Jesus were an infinite verification of his miracles, so also this prophecy of Christ concerning Antichrist disgraces the reputation and faith of the miracles he shall act : The old prophets foretold of the Messias, and of his miracles of power and mercy, to prepare for his reception and entertainment ; Christ alone and his Apostles from him foretold of Antichrist, and that he should come in all miracles of deception and lying, that is, with true or false miracles to persuade a lie, and this was to prejudice his being accepted according to the law of Moses ; so that as all that spake of Christ, bade us believe him for the miracle, so all that foretold of Antichrist bade us disbelieve him the rather for his ; and the reason of both is the same, because the mighty and *surer* word of prophecy (as St. Peter calls it) being the greatest testimony in the world of a divine principle gives authority, or reprobates with the same power. They who are the predestinate of God and they that are the *præsciti*, the foreknown and marked people,

Dent. xiii. 1,
2, 3.

must needs stand or fall to the Divine sentence; and such must this be acknowledged, for no enemy of the cross, not the devil himself ever foretold such a contingency, or so rare, so personal, so voluntary, so unnatural an event as this of the great Antichrist.

And thus the holy Jesus having shewed forth the treasures of his Father's wisdom in revelations and holy precepts, and upon the stock of his Father's greatness having dispended and demonstrated great power in miracles, and these being instanced in acts of mercy, he mingled the glories of heaven to transmit them to earth, to raise us up to the participations of heaven; he was pleased by healing the bodies of infirm persons to invite their spirits to his discipline, and by his power to convey healing, and by that mercy to lead us into the treasures of revelation; that both bodies and souls, our wills and understandings, by divine instruments might be brought to divine perfections in the participations of the divine nature. It was a miraculous mercy that God should look upon us in our blood, and a miraculous condescension that his Son should take our nature, and even this favour we could not believe without many miracles; and so contrary was our condition to all possibilities of happiness, that if salvation had not marched to us all the way in miracle, we had perished in the ruins of a sad eternity. And now it would be but reasonable, that since God for our sakes hath rescinded so many laws of natural establishment, we also for his and for our own, would be content to do violence to those natural inclinations which are also criminal, when they derive into action. Every man living in the state of grace is a perpetual miracle, and his passions are made reasonable as his reason is turned to faith, and his soul to spirit, and his body to a temple, and earth to heaven, and less than this will not dispose us to such glories, which being the portion of saints and angels, and the nearest communications with God, are infinitely above what we see, or hear, or understand.

THE PRAYER.

O *ETERNAL Jesus, who didst receive great power, that by it thou mightest convey thy Father's mercies to us impotent and wretched people, give me grace to believe that heavenly doctrine which thou didst ratify with arguments from above, that I may fully assent to all those mysterious truths which integrate that doctrine and discipline, in which the obligations of my duty and the hopes of my felicity are deposited. And to all those glorious verifications of thy goodness and thy power, add also this miracle, that I who am stained with leprosy of sin may be cleansed, my eyes may be opened, that I may see the wondrous things of thy law; and raise thou me up from the death of sin, to the life of righteousness, that I may for ever walk in the land of the living, abhorring the works of death and darkness; that as I am by thy miraculous mercy partaker of the first, so also I may be accounted worthy of the second resurrection; and as by faith, hope, charity, and obedience, I receive the fruit of thy miracles in this life, so in the other I may partake of thy glories, which is a mercy above all miracles. Lord, if thou wilt thou canst make me clean. Lord, I believe, help mine unbelief, and grant that no indisposition or incapacity of mine may hinder the wonderful operations of thy grace; but let it be thy first miracle to turn my water into wine, my barrenness into fruitfulness, my aversations from thee into unions and intimate adhesions to thy infinity, which is the fountain of mercy and power. Grant this for thy mercies' sake, and for the honour of those glorious attributes in which thou hast revealed thyself and thy Father's excellencies to the world, O holy and eternal Jesu. Amen.*

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